CANADIAN JEWISH REVIEW

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ROSH HASHONAH NUMBER

The Canadian Jewish Review extends to the Jewish communities of Canada its very best wishes for a very happy new year

1927 5688

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Vol. VIII TORONTO, SEPTEMBER 23, 1927 No. 48

AN IMPARTIAL MEDIUM FOR THE DISSEMINATION OF JEWISH NEWS AND VIEWS

Editorials

WHY DO MANY SEEM IRRELIGIOUS?

A New Year Discussion

BY RABBI FERDINAND M. ISSERMAN

Unquestionably one of the great problems confronting all religious leaders, and especially confronting Jewish religious leaders, at this season, is the apparent increase of people who are anti- if not non-religious. The expression is frequently heard that religion is "bunk," that religious teachers do not believe what they preach, that religion is the invention of mercenary priests, or the product of fear due to an ignorance of nature, that religious teachers are social parasites and that religious institutions and worship are anachronisms, etc., etc.

Of course such expressions do not fall from the lips of philosophers, but they are heard with an irritating frequency. It is unquestionably true that religious institutions and leaders have frequently displayed the frailties of all things mortal. But that is only because the whole structure of religion has been built, dare it be said, by human hands.

The apparent irreligiosity is due entirely to a misunderstanding of religion. Those who utter the sentiments referred to have never truly been educated religiously. Most Jews of adult age were taught in childhood that Judaism was largely the observance of certain rites and ceremonies. Of course other features were connected with Judaism, but the ritual appeared to be certainly the most dramatic and tangible phase of religion. Ritual and religion may be connected. A rite may convey a religious ideal, and it may convey nothing. It may become formal and mechanical. To many the good Jew is not the religious Jew but the observant Jew. An observant Jew may be religious, and again he may be irreligious. This confusion of ritual and religion is the cause of much irreligion. The individual who believed that his religiosity was dependent on his slavish adherence to ritual, considered himself irreligious when he discarded a meaningless ritual. This is an error. It reveals shabby thought and shabby religious training, for religious men need not necessarily be observant of religious ceremonies.

Modern religionists recognize that the institutions of religion were created by men, and are subject to decay and atrophy. The fact that a religious institution has ceased to function is no criticism of religion. It merely means that religion needs a more adequate vehicle. This attitude should be taught to children. Parents who perceive the spiritual values of religion should not teach their children that observance of rites have values in themselves. They should let their children know that a rite may help one sense the Power behind the universe, but also that the rite in itself has no value. When children grow up and throw overboard ceremonies, they may not then throw overboard religion with them.

The hunger of the human soul, the bewilderment before life's strange panorama, the inability to pierce the mystery of the universe, the inadequacy of the visible, the sense of incompleteness, are some of the factors which have led man to conceive of God. Not mercenary priests but human need has led man to worship and adore his Maker.

CONTINUED ON PAGE 145

THE TORONTO "GLOBE" AND IMMIGRATION

Last week the Toronto "Globe" came out openly in a leader and advocated the adoption by Canada of the quota system of immigration restriction as practiced in the United States.

The arguments advanced by the "Globe" were briefly as follows:

(a) Unrestricted immigration has proved disastrous to the United States, and Canada must take drastic steps betimes to avert a similar fate.

(b) Non-English immigrants can never properly identify themselves with the fundamental interests of the land of their adoption.

(c) Non-English immigrants are proven to be tainted with radicalism and are therefore undesirable.

(d) The ideal is envisaged for Canada of becoming a homogeneous English country, and the Anglicism of Canada must be protected against the incursion of foreign elements.

(3) It is in the interest of the British Empire that Canada be purely English.

We believe that we have presented the gist of the "Globe's" arguments fairly—perhaps more clearly than the "Globe" itself has managed to state them.

Of course it would be futile for us to urge, generally, that the "Globe's" stand is fundamentally illiberal. There was a time when people took liberal principles and their implications seriously, and were even prepared to make sacrifices for their sake. The United States of Jefferson, of Lincoln, of Roosevelt and Wilson believed that it was its destiny to expound to the world, through its public conduct, the ideals of democracy and liberty. Canada likewise had at the head of its affairs men of broad vision and humanitarian impulse. Laurier and Sir John Macdonald were men of a genuinely liberal stamp who loved their fellow-men, and did not set up narrow selfish-interests as a guide in the country's life. The "Globe" itself can ascertain the meaning of liberalism—not in the sense of political nomenclature which means nothing, but in the sense of broadminded, reasonable attitude to life—by scanning in its own files the writings of Brown and Rev. MacDonald. But the "Globe" to-day is confessedly a reactionary journal which will not concede any general premises of liberalism.

It behooves us therefore to examine the specific arguments of the "Globe," sundered from their philosophic background, and see what they are worth.

(a) It is begging the question to assert that the United States, as it stood prior to the adoption of the quota system, was an object of pity and a horrible example of the viciousness of free immigration.

What, pray, was wrong with the United States?

Judged by peace-time standards the United States was a pretty healthy, decent sort of land indeed. It was big, prosperous, liberty-loving, and almost exemplary in its standards and ideals of life. Immigrants poured in from all parts of the world. They found a welcoming haven. They appreciated the spirit of generosity and fairness which prevailed there. And they came to love the land and its institutions—the symbols to them of liberty—with a passion

CONTINUED ON PAGE 145

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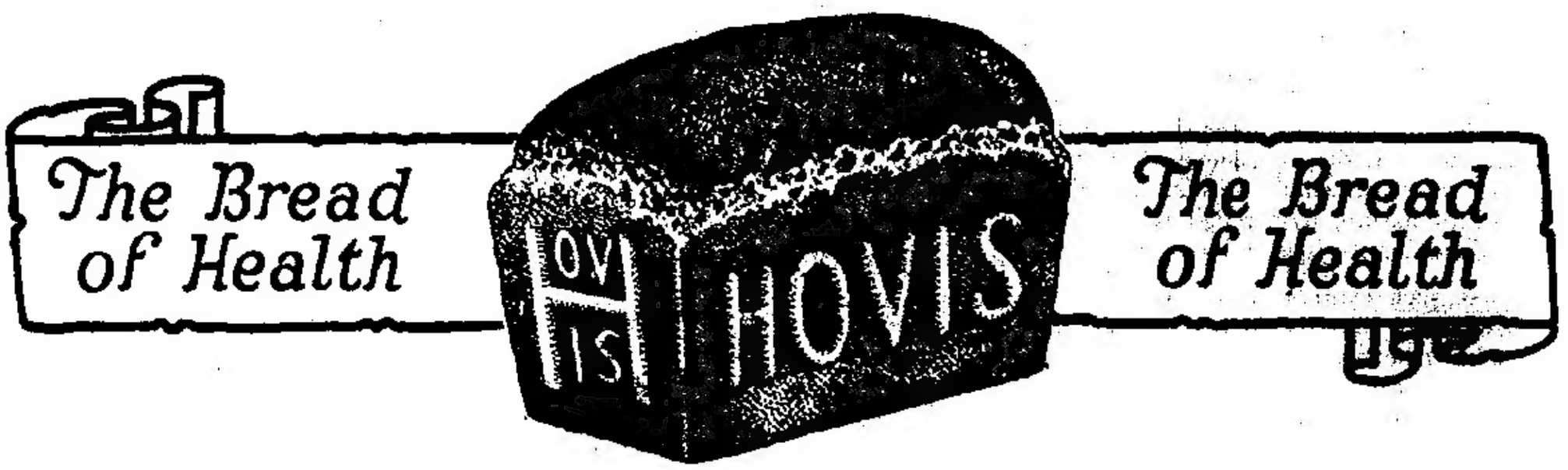

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To all our friends and customers we extend best wishes for a happy and prosperous New Year.

Rosh Hashonah Greetings

From the Premier of Ontario

I am glad to avail myself of the opportunity of conveying to the Jewish citizens of Ontario an expression of public good-will on this occasion, and to add the hope that the coming year will be one of abundant happiness and prosperity. It has been a matter of special satisfaction in the Diamond Jubilee Year of our country to realize what has been accomplished in Canada since Confederation through the co-operation of all the Provinces and all the people of various origins and races. In this work the Jewish people of Canada have done their share in the past and I am confident that they will continue to promote the progress and welfare of our country in the future

G. H. FERGUSON.

* * * * *

From the Ontario Minister of Lands and Forests

To the Jewish people the 27th of September, 1927, marks the beginning of the high holidays in celebration of the New Year and the Day of Atonement, and on this happy occasion I am glad to extend a message of good-will and greeting to all those taking part in the celebration.

The history of the Jewish people is entirely unique and the continuity of the race and its power to retain its citizens throughout the whole world is something that has never been possible to any other people. To the Jewish people the love and reverence for their religion and national traditions, and respect for their language constitutes their great strength and must be a continual matter of pride and satisfaction. These faculties undoubtedly have the admiration of the whole civilized world.

In Ontario the Jewish people, although retaining their religious views, language and national history, have always been excellent citizens. Your people are making a very large contribution to the success of the Province and their industry and thrift are helping to build up every section of Ontario.

I am very glad to express my best wishes to all the Jewish people on the occasion of the great festivals next month.

W. F. FINLAYSON.

* * * * *

From the Ontario Minister of Mines

There are many stars in the sky, many flowers in the field and garden. In nature we behold a wonderful diversity of form and structure, yet all functioning in the best possible way for the well-being not only of the individual but of the whole.

History teaches us that there is no such thing as a perfectly homogeneous people. Divers elements combine, each supplying its particular characteristics, the lack of which would lessen the strength or mar the symmetry of the social fabric. A fresh recognition of social duty, a more earnest striving after a real co-operation among all sections of the community, is required in this Canada of ours if she is in a worthy way to fulfil the destiny which so clearly lies ahead. Here is freedom of thought, freedom of word, freedom of action. Our task is so to exercise this freedom as to dedicate it to the well-being of the nation in the co-ordination of all its elements and the full development of their aggregate strength. A nation at once free and united, Canada, linked with the other Dominions in the British Empire, may face the future with confidence and serenity.

On the occasion of their high holidays in celebration of the New Year and Day of Atonement, let me offer my Jewish friends and fellow-Canadians my most cordial wishes for their prosperity and happiness. Permit me also to add my tribute of praise for the unique and splendid part the Jewish people have played in the preservation of that root-idea of all true religion, the recognition that there is one God and one Father of us all.

C. MCCREA,
Ontario Minister of Mines.

* * * * *

From the Minister of Marine and Fisheries of Canada

On the occasion of the Jewish high holidays in celebration of the New Year and the Day of Atonement, September 27, permit me to extend to you and your fellow-citizens of Canada my best wishes and the assurance of my highest consideration.

Yours very truly,

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The CANADIAN JEWISH REVIEW *extends to the Jewish communities of Canada its very best wishes for a very happy new year.*

* * *

The Jews wish each other a happy and proeperous new year—happy and prosperous. Naturally they will be happier if they are prosperous. January first it is enough to say "happy new year" but on Rosh Hashonah it is the custom to say "a happy and prosperous new year." Sometimes it seems as though there is too much prosperity in America and that people are too prosperous for their own good. Some people, Jews and non-Jews, do have too much entirely for their own good and that of their children. Some, although of only a moderate degree of prosperity, have attained even that before they know how to make wise use of it. But then there are those many, many destitute poor of all creeds. So there can't really be too much prosperity after all, even though walking jewellery stores tempt jobless men to acts of violence; though aping the sinful extravagance of the few inspire men to sharp business practices and crimes of cunning; though deficiencies in general education and public health measures find lacking the money to mend them; though most of the pleasure cars of the world are in one country; though federations of charities, Jewish and non-Jewish, must beg and beg; though rich men must be bludgeoned into giving a tenth of a tenth of a tithe. There is no such thing, really, as too much prosperity in a country any more than there is such a thing as too much health, or too much goodness. But there is such a thing as more prosperity than is skilfully managed for the general good. The comfortable Jews in Canada, for instance, haven't begun to see what they could do for the general communal good if they wanted to. What is needed is more light, more knowledge, more vision! When the Jews greet each other this Rosh Hashonah, let them say, "A happy new year to you and more prosperity for all the poor and needy."

* * *

In a card addressed to all Jews in Seattle not affiliated with any other religious institution, Alfred Shemanski, secretary of the Temple de Hirsch, has extended a cordial invitation on behalf of the congregation to attend the overflow services to be held during the high holidays at the Temple Centre, Rosh Hashonah at 8 p.m., September 30, without charge.

* * *

A judge in Philadelphia has handed down a decision in Orphans' Court recognizing the validity of a pledge card for $100 given out to the Jewish National Fund and properly signed. Even death did not dissolve the obligation incurred by the person who signed the pledge. The decision is of significance because it is applicable to all pledgers of sums to causes in Philadelphia and even though executors prefer not to resort to extreme measures in the collection of pledges they can if they want to. It is a well-known fact (if not, indeed, a well-known custom), that people often take pledges lightly enough for even the sky to be the limit. They can hold a place in the communal sun for at least an instant if they pledge big, and they can pledge big with plenty of mental reservations to repent at leisure for as long as they like. Therefore campaign quotas have to be bigger than they would need to be in order to allow for a certain percentage of disregarded promises to pay and also to allow for the dunning of these same pledgers. They are a nuisance to many endeavours and institutions, just cluttering up the works. In Philadelphia they can now be brought to time if necessary and in cities where this can't be done there should be placarded in centres or other meeting places the names of persons who could pay if they wanted to but won't.

f.f.c.

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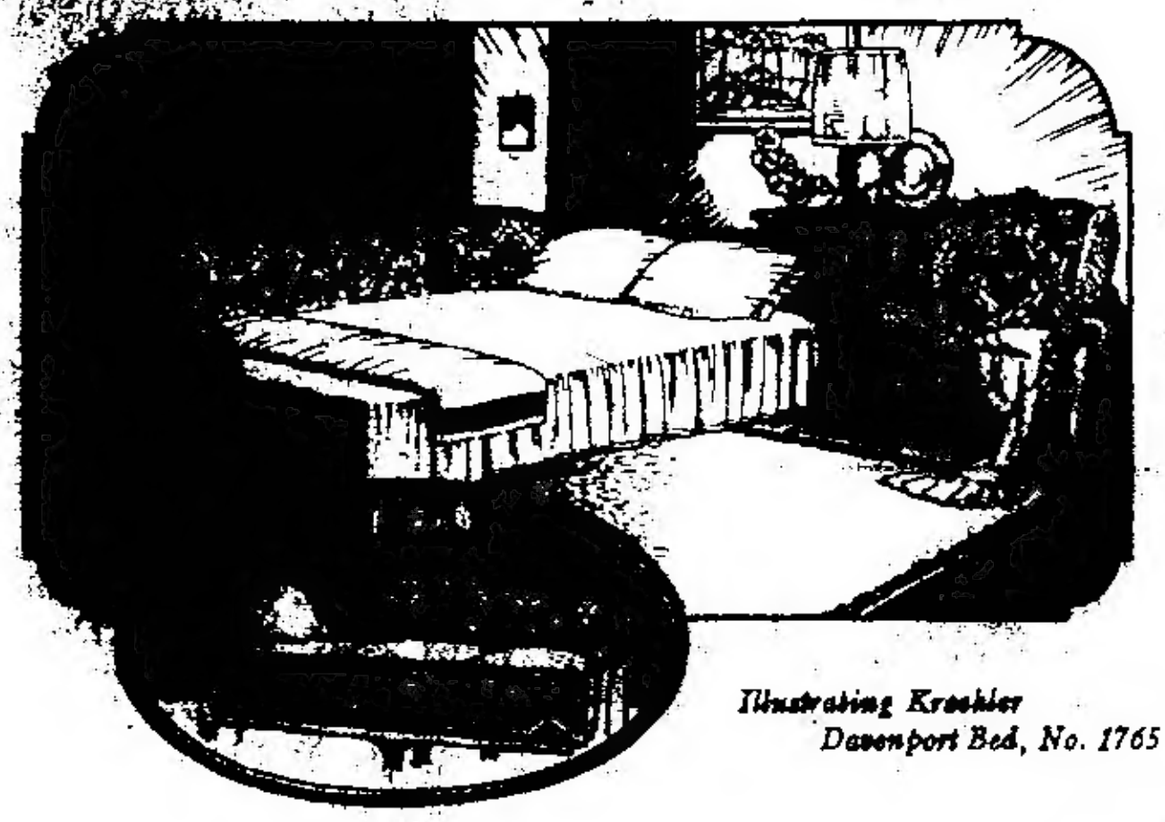

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Bakst: King of Color

His Death in 1924 Has Brought Posthumous Acclaim that Calls His Genius Immortal

By ABEN KANDEL

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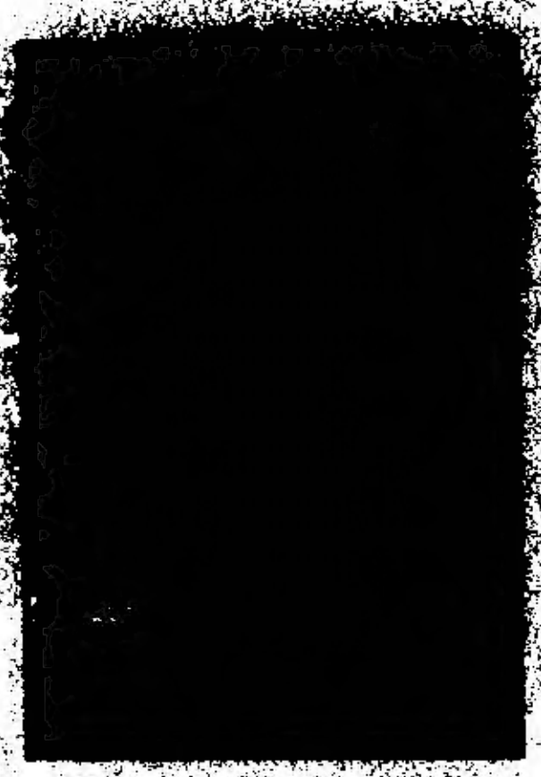
Since the death of Bakst, about two and one-half years ago, there have been several attempts at an appraisal of the man, his influence on the theatre, and the artistic life of his day. The latest is an ample and beautiful volume entitled "Inedited Works of Bakst," containing essays, impressions, reminiscences, with profuse colour illustrations, by four of his associates and admirers, Louis Reau, Denis Roche, V. Svietlow and A. Tessier.

Leon Bakst was probably the most exciting and passionate force that the scenic branch of the theatre ever evolved. His designs, stage settings and costumes, daring orgies in colour, which for all their impulse and fever, had a remarkable organization and relevance, dominated the productions, transcending music, dance and language. In the beginning, controversies raged about the man. Music critics complained that Bakst was subverting melody and tonal values, the queen forces, to what had hitherto been only the handmaidens to the opera, the play

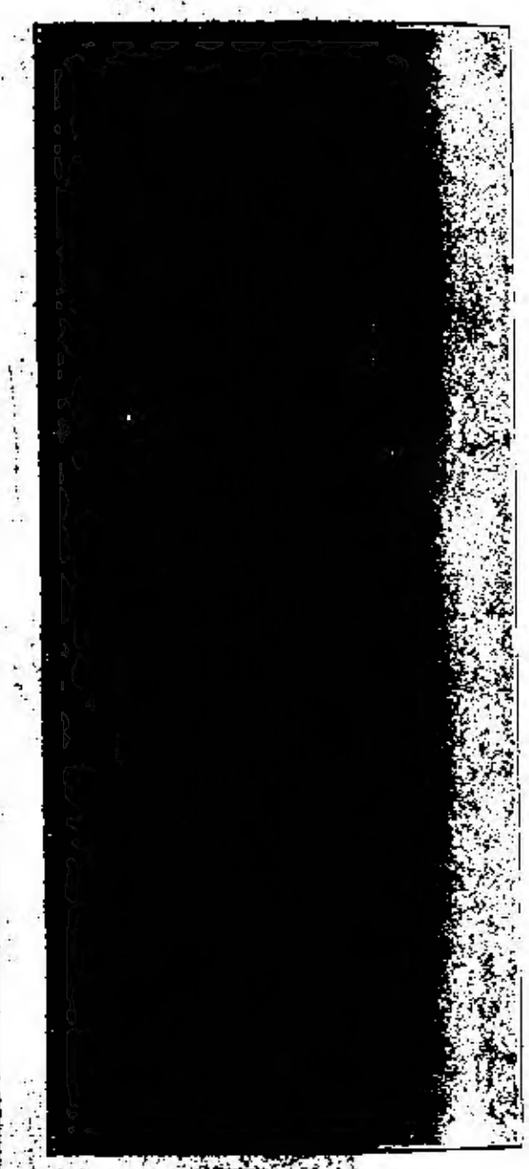


Leon Bakst, though no longer among the living, is still a towering force in the realm of art.

and the ballet, colour and scenic effects. Connoisseurs, whose senses had been regaled with music and language, who had been accustomed to listen only with the ear, were disturbed at this new, tremendously vital force which Bakst brought to the theatre.

Undoubtedly he had created a new beauty, a beauty essentially for the eye, which however insidious, spread to the other senses, producing a glow and an ecstasy that was strange, even baleful, but certainly overwhelming.

But in less than a generation, from 1906, the year of his first production, up to the time of his death, he was able not only to lull his critics but to win an international audience of fervent admirers, and to achieve first rank



In "Judith" Bakst arouses an emotional storm among primitive lines. Yet he was equally at home among the realistic.

in a group that included some of the most notable interpretative and creative artists Europe ever boasted.

Leon Samoilovitch Bakst was born in Petrograd on April 17, 1868, on a street which the thorough readers of Dostoievski may recall, the Sadovaia. He was of Spanish-Jewish blood, an ancestry steeped in warmth and colourful background. From earliest childhood he exhibited a remarkable talent for painting, coming under the attention and patronage of a grand duchess who aided in securing proper tutelage. He studied painting at the Imperial Academy of Arts in Petrograd, and then went to Paris where he became a pupil of the famous Finnish painter, Albert Edelfelt. For three years, from 1893 to 1896, he studied under this master

22

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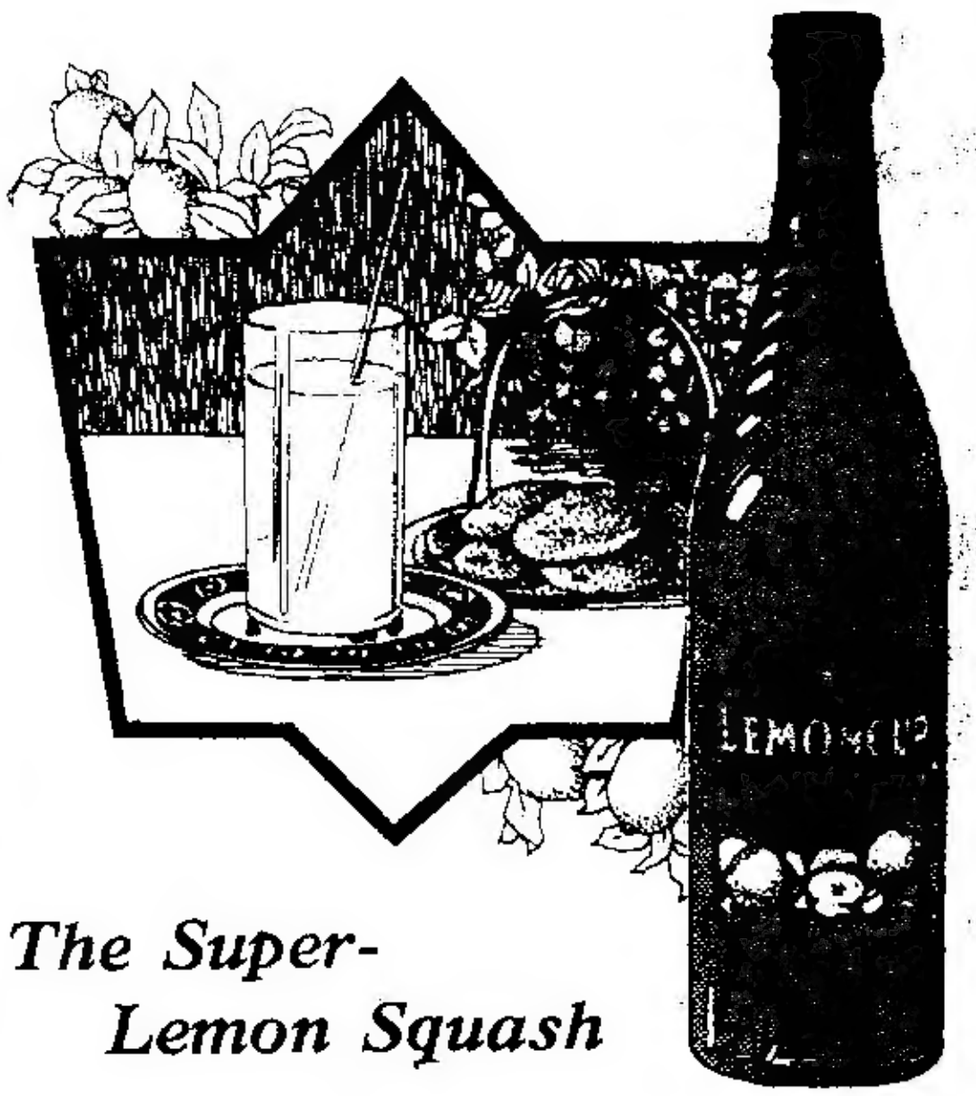

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Installation Address of Rabbi Harry J. Stern, of Temple Emanu-el, Montreal

Our sages were wont to speak of two angels accompanying man on his life's journey—the Angel of Memory and the Angel of Hope. To-night when my heart is flooded with conflicting emotions I indeed feel the presence of these celestial beings. There is the pleasant memory of the old ministry and the beautiful hope of the new ministry.

I am grateful for the words of welcome that have here been spoken. I deem it an honour to be entrusted with such a sacred and precious charge.

However, may I confess it? I approach this pulpit with a profound sense of humility, having in mind the revered teachers who ministered here. I especially and reverently think of that devoted spiritual leader who, in the midst of a consecrated ministry at this altar, was suddenly summoned to the *Yeshiba Shel Mallah*—the Academy on High—Rabbi Herbert J. Samuel. His soul hovereth over us at this hour of communion. It blesses us. Of him we say, "*Zecher saddik liberocho.*"

At this sacred hour I am also keenly conscious of the memories and traditions of Emanu-El, the mother congregation of liberal Judaism in Canada. The memories of its early struggles and sacrifices; the memories of its joyous achievements and triumphs. When called into being forty-five years ago, it met with opposition. Predictions of speedy failure and extinction were then heard. But all these it overcame most courageously. And to-day Emanu-El stands firmly established as the protagonist of those principles of freedom, truth and loyalty characteristic of the liberal movement in Israel.

What is the greatest problem facing our people? Is it not the preservation of our heritage? Judaism is always in danger. Being an ideal, it must always live precariously. It is tried and tested anew in every generation. It goes on trial with every child that is born. This was true of Judaism in the days of the prophets, in the ages of Philo, Saadhay, Maimonides and Mendelsohnn. But especially is this true of Judaism in the modern world, when on the battlefield of ideas there is a mighty combat, when all manner of spiritual values rival each other for the attention of the emancipated mind of the modern man.

From the world's battlefield of ideas Judaism, up to yesterday, emerged the victor. It defeated many cults, philosophies and religions. In truth many of these paid it the supreme compliment of imitation.

How was this victory made possible? What kept the torch of Judaism from becoming extinguished?

I venture to say that the greatest institution which made for the deathlessness of Israel's heritage has been the synagogue. When our people left Palestine and were scattered to the corners of the globe, it was the synagogue that held them together. It was the synagogue that marched with our people through the long, dark centuries of persecution. It witnessed Israel's joys and sorrows. Within its walls the haunted soul of our people found refuge. "You wish to know" (*Im yesh es nafshecho lo-da-ath*), cries the poet Bialik—"you wish to know whence your brothers drew that strength to combat the armed phalanxes of their enemies; you wish to know whence they drew that courage? *El beth Hamidrash Sur.* Go to a little synagogue in some forsaken village and there at dawn or in the twilight of the vanishing day you will find three or four men chanting over an ancient tome—chanting their old, old Talmudic chant from their sacred Law. There you will stand before the miracle of my people's eternal life, and you will see the glory of an undying race!" Indeed, in the words of Professor Herford, a noted non-Jewish scholar, "No human institution has a longer continuous history and none has done more for the uplifting of the human race than the synagogue.

To-day, no less than yesterday, the conscious and thinking Jew loves his synagogue. To-day he is even more convinced that nothing can take the place of God's house in man's pilgrimage upon earth. For, despite all the material progress of the last decades, despite the stupendous and remarkable achievements of science, the inner life of man is mute. Civilization has not risen to higher moral levels. Man has

Continued on page 11

Indeed a Great Instrument!

is the verdict of John McCormack, world-famous tenor—after listening to his latest record on the new Orthophonic Victrola.

WHETHER an exacting operatic air, or one of those simple haunting melodies for which the popular tenor of Old Athlone is better known, it is vividly McCormack on the new Orthophonic Victrola, and this is true of its presentation of all great artists who sing for Victor V.E. Orthophonic records.

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By I. Lhevinne

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Through the small-squared window filtered the uncertain light of an autumn evening. Miriam arranged the tiny wick flickering in a glass filled to the brim with oil and returned to the kitchen. It was the fifth anniversary of her son's execution. The passionate hunger of the first anniversaries gloating over morbidly suggestive reminiscences was appeased by the blunting force of time. The features of Arcady could not so readily be evoked, nor the lovely romances of Chopin's études as he played them. Both the features and the sounds had dissolved in the sweeping winds of a remote autumn.

The drops of rain began their drum-like patter on the kitchen window. Mechanically she scraped away at a few potatoes. All day long she had been in a state of supreme tension. She expected something momentous; and as the day drew to a close her nerves became unbearably strained. She was aroused at the pallor of her husband; his grim silence during breakfast was ominous. Perhaps it was inadvertent to have reminded him of his forthcoming fiftieth birthday. The very word fifty made him shudder. Perhaps he, too, reluctantly let his memory drag him through the abhorrent details of his son's execution.

She let the water boil, and went into the studio.

"Ah, you're sleeping," she exclaimed with a mild rebuke.

"Yes, I'm sleeping," he mumbled. "Let me alone."

"Poor child, so tired!" she said, and sat near him on the squeaky, rickety couch.

"Yes, I'm tired," he whispered in a dull voice. "I'm just physically tired."

"Ah, you foolish child," Miriam sighed. "You're only forty-nine, and already tired!"

"I'm tired," he repeated, his blank stare travelling a short distance to the knife with which he had been scraping the colours. "I'm just physically tired."

"Any time you feel tired remember that I gave birth to two children in a barn and Nature herself was my midwife," she whispered solemnly. Why did he examine the edge of the knife? She suddenly realized that she was short of breath. But she added with sudden anger: "Why not take a rest then?"

"I'm tired," he repeated monotonously. His drab face with several scars near the chin grew ashen. "I'm tired of seeking colours. I'm tired of seeing things. I'm tired of living. In all my forty-nine years I haven't painted a single decent canvas. I'm through."

"You aren't going to turn back the stream of your life and your dreams on the very eve of your great success?" she asked, arching her exquisitely contoured jet-black eyebrows.

"Success? What are you talking about?" he inquired sarcastically.

"You're young yet, and success must come," she continued. "Ah, let's stop this nasty talk. What do you want for supper?"

"Success, both material and artistic," he wearily droned, "is with the true artist incidental, or accidental, if you wish. Art is a lottery, when it comes to the masses. You see this or that man jump suddenly to fame and make big money, while others, greater than he, are obscurely plodding behind, absorbed in their work. Ah, this absorption, this tremendous concentration is what says the force of your true artist?"

"You are great, and you are represented in every important museum in the world," Miriam protested.

"Piffle!" he sneered. "I'd cut all those canvases to pieces. I'm centuries ahead . . . No, you've got to create your own fame. Especially when you are a Jew. You've got to force everyone to shout about the Jewish genius—that at last a Jewish Rembrandt has appeared —and the like. Jews must have great men! . . ."

"You never spoke that way," she said, worried.

"I'm disgusted!" he whispered. "I am. I can't create my own glory like Bingall. My art has no Jewish significance. There is no prophetic spirit in my landscapes, such as hovers over his dirty unwashed canvases. He'll paint grey Jews with locks and dim eyes, and the Jewish papers will rave about this poet and interpreter of the Hebrew soul, and some Christian papers will do the same, afraid to be accused of being lukewarm to the cause of Jewish art. My houses and humans are vital; the colours I see are elemental. Fifty years hence people will understand what I want."

Continued on page 15

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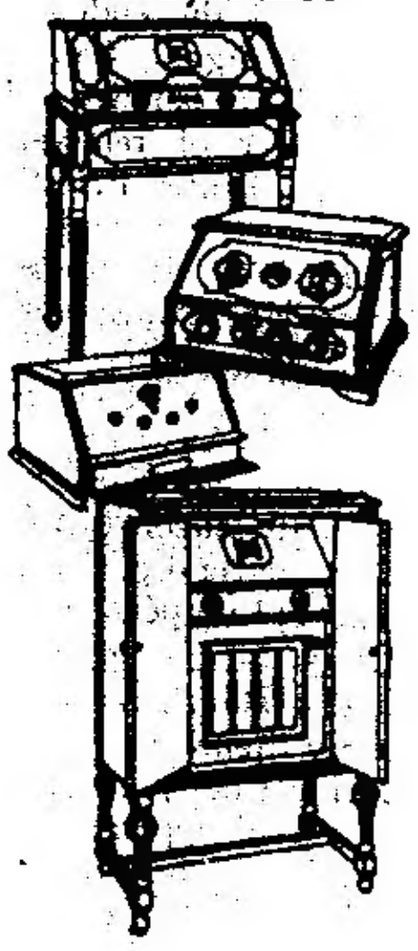

Radiola

A CANADIAN GENERAL ELECTRIC PRODUCT

Review of Jewish Year 5687

By JOSEPH SALMARK

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Jewish history continues to be made by adverse circumstances. A group of hooligans sweep through Rumania, and at once the Jews of that unfortunate country become the cynosure of the world's eyes. Russia imprisons Zionists and bars the use of the Hebrew language, and the news is filled with Jewish conditions in the Soviet State. England sees the establishment of a new organization called "The White Knights," based on the same principles as the American Ku Klux Klan, and articles are written on anti-Semitism in Great Britain. Norway agitates for a prohibition of the Jewish method of slaughtering, shehita, and the orthodox world is aroused by the anti-Jewish attitude of the northern country.

There is one single, outstanding event of the past year, 5687, which derived its importance and which secured tremendous publicity, not because it was an act of anti-Semitism, but because it was a refutation of that prejudice. Henry Ford's public recantation, with the declaration that the vitriolic articles which had been appearing in the "Dearborn Independent" for the past eight years were published without his knowledge and consent, may properly be considered the most significant occurrence in the Jewish world of the past twelve months. His act of apology had its importance not alone for the Jews of America, who were not vitally harmed by what Ford's publication had been saying, but for the Jews throughout the world, in those countries in which "the International Jew" had been circulating, and where great capital was made by the anti-Semites of the partnership with a man of the wealth and fame of Henry Ford.

The year 5687 has marked a new epoch in the history of Jewry [illegible] to give a spectacular importance to the review of the Jewish year. [illegible] several events which, joined to a few happenings of recent years, add to that slow but steady succession of time which makes for history.

The United States

American Jews continue to give large sums to the advancement of the arts and sciences. Outstanding among these gifts was the establishment of the $3,000,000 Daniel Guggenheim Foundation for the Promotion of Aeronautics. This fund is designed to aid the advancement of aircraft by the establishment of research laboratories in universities and the chartering of special expeditions. The most popular, probably, of the activities of the Guggenheim Foundation for the past year was its subsidizing of Col. Charles A. Lindbergh, the transatlantic flyer, in having him make a transcontinental tour on behalf of the promotion of interest in aviation.

Julius Rosenwald's gift of $3,000,000 for the establishment of an industrial museum in Chicago was also a notable contribution to the advancement of learning. There were a number of other gifts of this nature, the most recent of which was the sum of $250,000 given to the University of Chicago for a medical research laboratory.

The United Jewish Campaign's slogan "Tired of Giving?" has had more than a satirical meaning for American Jewry. If actual records of the Joint Distribution Committee and the United Palestine Appeal were published it is certain that figures would indicate that American Jewry has become just a trifle weary of the endless succession of campaigns. The Joint Distribution Committee, in its second year of renewed activity, and the United Palestine Appeal, also in its second year, were marked by desultoriness in the campaigns throughout the country. The menace of the cry for the necessity of colonizing Jews in Russia has worn off, and the economic slump in Palestine has seriously affected the two great fund-raising organizations for the relief of European and Palestinian Jewry.

Though there were a great many items of Jewish interest during the past year, in the nature of appointments of Jews to places of honour, and the participation of Jews in general communal affairs, the intrinsically Jewish event of importance was the trial in Detroit of the Aaron Sapiro libel case against Henry Ford. The names involved in this suit were of international importance, and thus gave the trial an international notoriety in addition to the interest of the Jewish angle of the affair. It is generally believed that when a mistrial was declared, Aaron Sapiro had almost won his case. At any rate, Henry Ford's later apology and settlement for the sum of $140,000 concluded the $1,000,000 libel suit with the finest record of any

"Standard"
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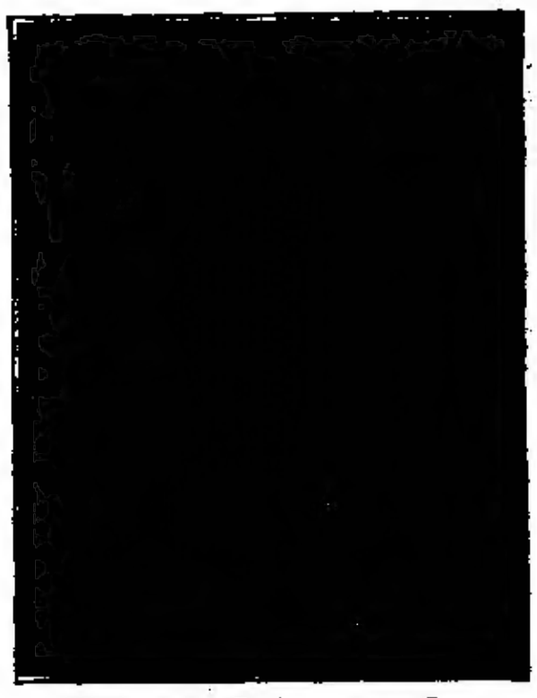

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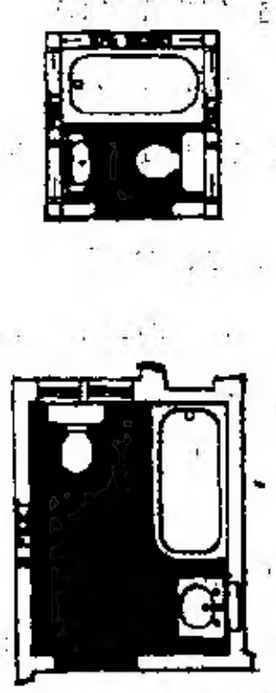

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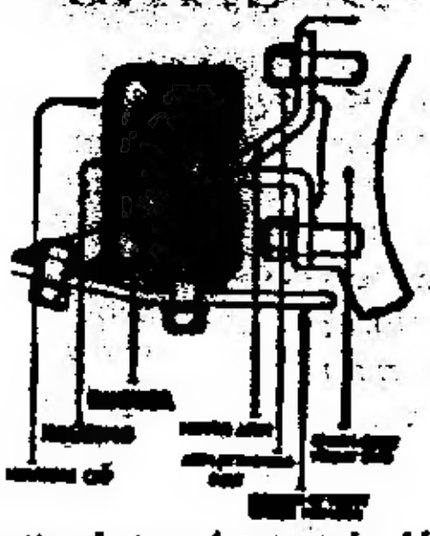

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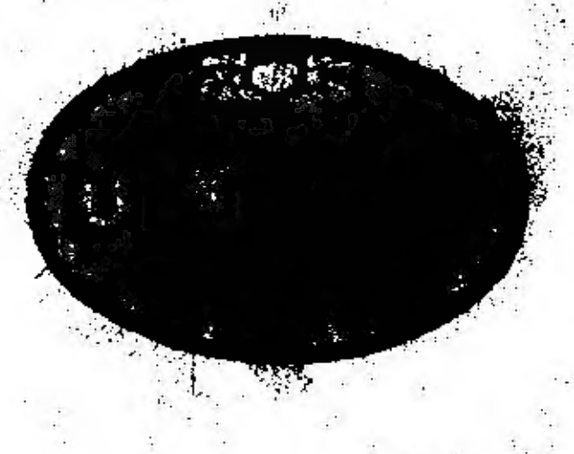

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Portrait of an Artist's Wife

Continued from page 10

"They understand you right now," Miriam timidly pleaded. Once in a while he had such fits of despondency and melancholia; but she had never seen him so downcast, and her heart beat with fear.

"Now?" he sneered. "You're right; better talk about supper. What do you understand about art and the treacherous variations of a single colour?"

She bent over him, and stroked his unshaven cheeks.

"I've a strange foreboding," she said, "something is going to happen to-night. Greatness must triumph. Greatness coupled with integrity. But do not lose your courage."

"I'm forty-nine years old," he grinned. "I have a right to be tired."

"You, a genius!" she whispered. "A genius is ever young."

"Leave me alone!" he bickered. "Don't you understand that at your age it's foolish to ..... a genius!"

Tears filled her eyes. She forgot that she was aging. A sudden calm filled her when she caught the wicked flash of the blade. She heard a swiching noise, and saw the shark-like gaping canvas dangling its two halves like ugly lips of a monster.

"Very good," she said, and left the room. In a minute she was back with the bread-knife.

"Here," she exclaimed; "Here is a bigger and sharper one. Let's be done with all this junk and start life all over again.

Redfield dropped the knife and squatted on the couch.

"Well, why don't you cut them up?" she indignantly exclaimed.

"Leave me alone," he mumbled turning to the wall. His small body, huddled closely to the wall, as if he desperately wanted to fall out in the street through the detestably crushing partition, was so childish, so helpless, that she began to sob silently. Her heart throbbed and pressed, and grew as if it sought to fill her entire body. She looked at the man whom she had loved with all the fervour of her hero-seeking heart, and sat helplessly on the edge of the chair. But her eyes did not betray her.

"What are you going to do, then?" she asked. "Let's start life all over again. I'll become a nurse and you can paint signs."

"Too late," he muttered. "I would be beaten even in sign-painting—I am not young and slick enough. I am ugly, and I feel ugly. That I showed mankind the rainbows in plain teakettles is of no importance. ..... Oh, [illegible]

She stroked his bushy hair as she had done twenty years ago. She recalled their honeymoon in the snow-covered village and the sublime happiness of passionate admiration.

"You're just tired, as you said," she stated in a business-like manner. "I'll admit that sometimes you, too, are right. I'm packing your things, Al; you're leaving to-night."

"To-night?" he ironically drawled. "What a quick worker you are!"

"Yes, to-night," she peremptorily stated. "And maybe earlier. Get up and pack your things."

"What a tone!" he laughed, examining her with curiosity.

"Get up and pack your belongings, Al," she said hurriedly. "I'll be back in two or three hours."

"I've no place to go," he mumbled. "Don't hurry, Miriam; you won't get the money anyhow."

She slipped on her old fur coat, worn at the elbows and fringed at the cuffs, and she lingered on the threshold. With all the intuitive power of an aging loving woman she wished to penetrate beyond his dreamy, dim eyes. Should she leave him alone in this state of dejection? She hurriedly scanned the beloved painting, in the creation of which she had gone through all the woes of parturition. Were not the paintings her children?

"And remember, Al," she said, with a tinge of sarcasm, "If you want to destroy the paintings, use the bread-knife. It's sharper."

"Don't bother me," he growled, and noisily turned to the wall. He was dreadfully tired. Before his eyes swam red circles containing lovely yoke-tinted ovals; they passed through his tired mind in a dazzling parade. From somewhere came the stubborn staccato of piano-scales and to these a snappy jazz record was added. Soon all was tinged with green and he was transported into the days of his youthful struggles and creative illusions. For twenty-eight years he worked and had paintings stored in the principal museums of the world, and yet his rent was long past due and he was damned. ..... The door banked. Probably the landlord, with his suave ultimatum. But he did not stir and left his hot, perspiring face stuck in the airless folds of the pillow. The struggle was disheartening. He was getting old, and he could not fight the young, ingratiating and arrogantly daring painters. The Jews did not support him as well as they should have; was he not the great Redfield, at least as great as Lieberman or Israels? But when he thought of again

[illegible]

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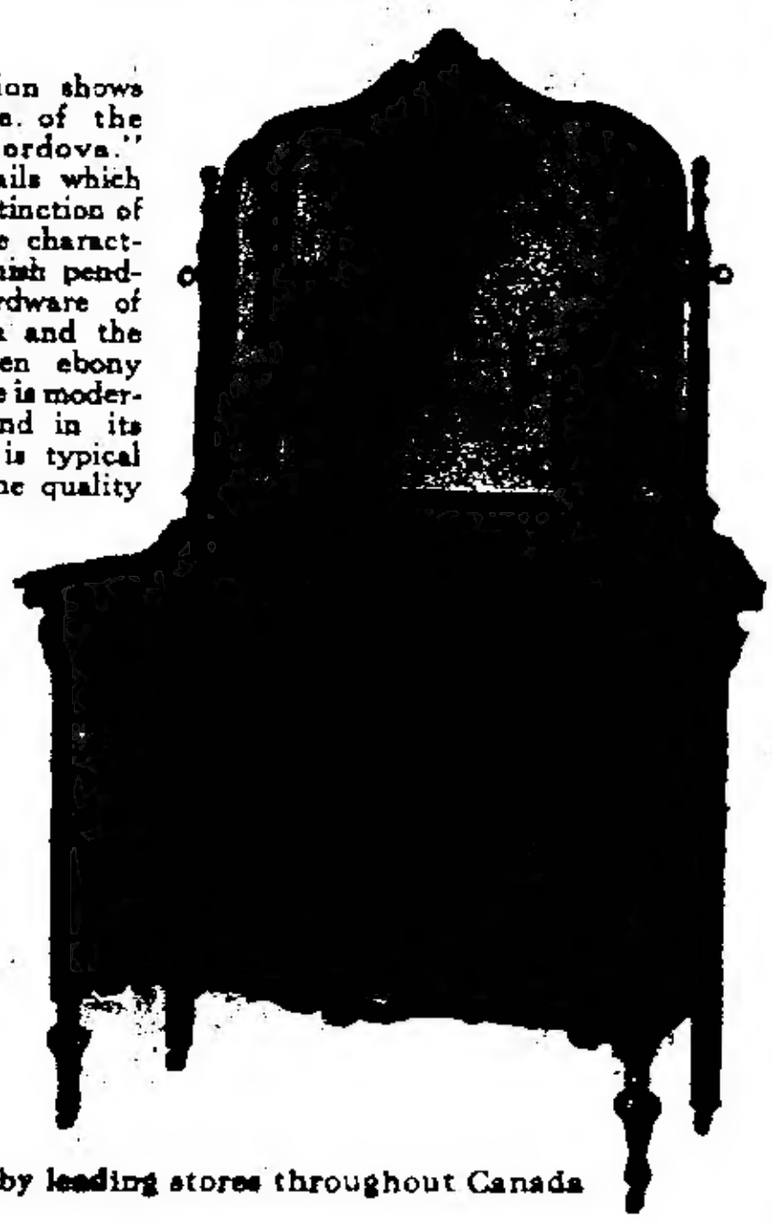

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5688

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COMMENTARIES

By Rabbi Harry J. Stern, of Montreal

Bashert and *Shalom!*

In 1923 I met a group of Canadian Jews in Europe. One of the group expressed the hope that some day the young Rabbi might minister in Canada. Such a thought then brought a smile with "No" as an answer. But 1927 finds me at my desk in Montreal. *"Take Bashert"*—"predestined," as my grandmother would say. Therefore to all of my readers, I exclaim *"Shalom!"* I trust this column of Commentaries will be of some little value.

Resolutions for the Year 5688

New Year is the season for resolutions. I suggest the following for my fellow-Jews;

(1) Let us live up to that sacred name given us by the founder of Islam, "The People of the Book." Let us think less about the checkbook and more about the Torah-Book.

(2) Let us stop taling so much about "Jewish rights" and emphasize a little more our "Jewish duties"—to home, synagogue and school.

(3) Let nothing Jewish be foreign to us—be it Zionism or Reform Judaism.

(4) Let us Judaize our Jews.

(5) Let us stop boasting about our past. Let us create in the present and build for the future of *Yiddishkeit*.

(6) Let us cultivate a sympathetic understanding for all shades of Jewish and human life.

Solomon Levitan

I am proud of Solomon Levitan, state treasurer of Wisconsin. The editor of "Who's Who in American Jewry" omitted to state that on Yom Kippur, our Solomon officiates as chazan (cantor). So Levitan writes this fact to me and other rabbis. He wants Jewish youth to know that it is no handicap to be a Jew. One can be elevated to the office of state treasurer and be a chazan. Good for you, Mr. Levitan! But to be a state treasurer and an observant Jew is nothing new. Judah Abravanel, about 1400, was state treasurer of Portugal and a very observant Jew.

"Ask the Rabbi"

Instead of cards as an indoor sport, I suggest the book "Ask the Rabbi." It contains two thousand questions and answers about the Jew. Call in your friends and spend an hour asking questions pertaining to Jewish life. You will enjoy it. However, beware of the answers; many of them are incorrect. And do not ask the rabbi many of these questions. He can't answer them.

Dr. Wise

My dear friend, Rabbi Wise, suddenly left the sessions of the Fifteenth Zionist Congress. Dr. Wise is not a "quitter." There must have been something seriously wrong. I remember when Dr. Wise was "put in *cherem*" (excommunicated) by a certain group of *rabbonim*, which was sufficient ground for Wise to have given up the chairmanship of the United Palestine Appeal. Yet did Wise desert? No! He stood his post. I am anxious to have Dr. Wise comment on his sudden departure. Devoted Zionists want to know what was wrong with the American Zionist Delegation at the Fifteenth Congress.

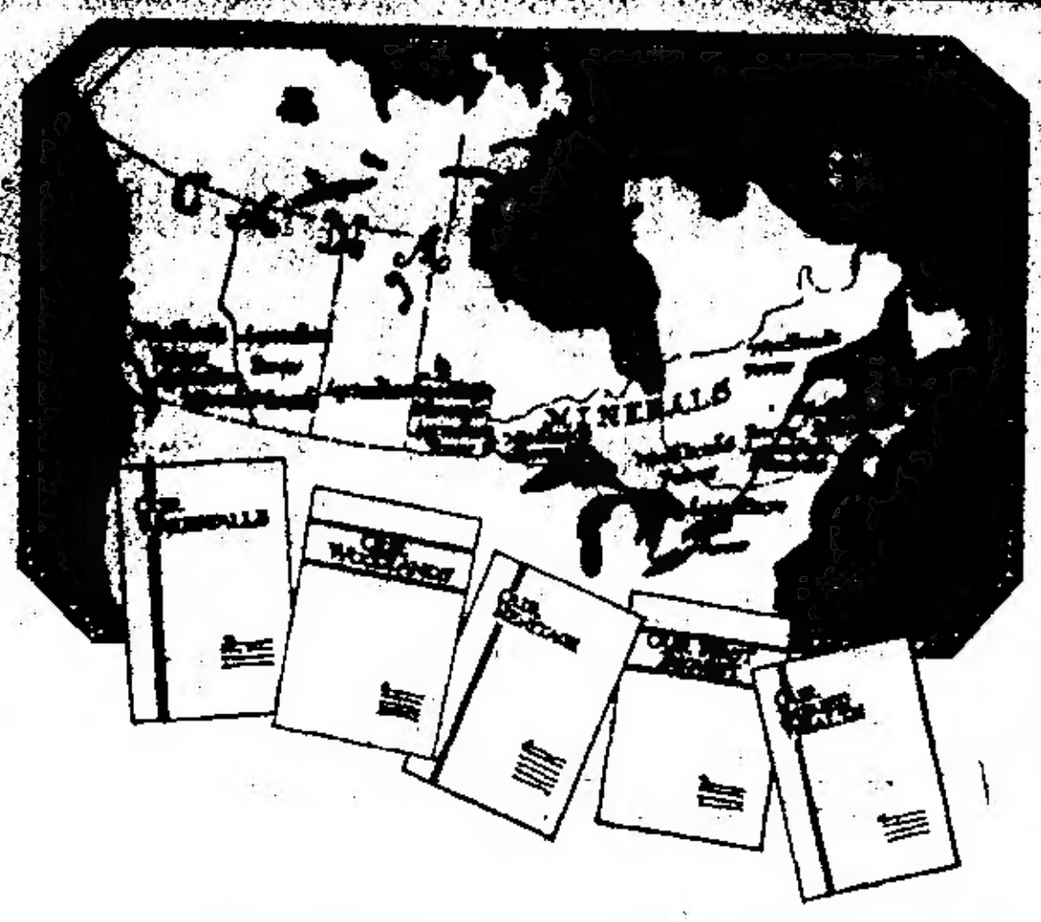
Leshona Tova Tikosevu

"May you all be inscribed for a Good Year."

From the Minister of Public Works and Labour of Quebec

Upon the occasion of the celebration of the New Year and the Day of Atonement, it is a great pleasure for me to join all those who shall make it a duty to congratulate the Jewish citizens of Quebec for the progress achieved, here, by them and for their true Canadianism.

Believe me,
Yours truly,
A. Galipeault.



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Rabbi Stern's Address

Continued from page 6

not found peace and contentment. Man is disturbed, restless and distressed. He is lonely. His soul is hungry, empty, vacuous. The achievements of the brain do not satisfy its quest. This is the very reason why men are seeking to-day, as they never have before, the solution to the mystery and mastery of life. Deceived by the vague promises of science, men are turning with pathetic longing to the source whence all life flows—God—the spiritual values of life—Israel's heritage. Man is discovering at last that religion can give him an at-homeness in this vast universe.

All the more reason that we to-day accentuate the Jewish positive ideal of life. Upon this ideal hinges the salvation of humanity. For it is an ideal which proclaims the fatherhood of God and the brotherhood of man. It is an ideal which teaches—*bonim atem li*—children are ye, every man, regardless of race, creed, colour and nation, children are ye of the Lord your God. It is an ideal which demands *sedek, sedek, tirdoff* — the establishment of justice and righteousness in this world. It is an ideal which speaks of peace and love, of faith and hope. It is an ideal which inspires men ever to labour for that blessed time when the world will be filled with the knowledge of God as the waters cover the sea.

I take it that this Temple's goal is nothing more than the traditional purpose of the synagogue. *Tephilah, midrash, knesseth* (*prayer, study, house of assembly*).

(a) Prayer is fundamental to religion. It is as old as human life itself. Man has ever experienced a sense of dependence upon a Supreme Power; he has ever knelt in adoration before the mystery of life and the majesty of nature. in this Temple we must come to pray, and through communion find a mood of uplift and inspiration for the to-morrow. Here, through meditation, we shall be enabled to paint pictures in character and write music of souls. Here we are to be imbued with that quiet, deep faith in God, in goodness, in ourselves. Let us not minimize ceremony and ritual; they are the garments with which the Jew clothed his ideals, that he might bring them close to his heart.

(b) Again, this Temple must stimulate Jewish thought. It must ever keep burning the lamps of Jewish knowledge. History records that whenever a Jewish community neglected the study of Torah and relied solely on [illegible] munity died. Such had been the fate of the Hellenic-Jewish communities in Egypt. Unfortunately, in the realm of education our Temples have become infantilized. The historic *beth-ha-midrash* has been reduced to a mere kindergarten. Adult Jewish education must be brought back into our Temples. If Judaism is to remain a cultural force, we must have an educated Jewish layity.

(c) And finally, this Temple must be a meeting place for all peoples. Here we must do away with clanishness and segregation and division. Remember we must, that the fundamental doctrine of the synagogue is love. God looketh not upon man's social station or wealth—God looketh to the soul of man. And though we be liberal Jews, we must remember we are Jews first, last and all time! And whatever touches the life of our people is of vital interest to us. We must preserve the solidarity of Israel. The *klal Yisroel* is our concern. We may differ with our conservative brethren as to the interpretation of certain aspects of Jewish life, but the eternal verities of Judaism we all hold dear. We have always had differences of opinion. We have always had parties in Israel. We had our *Beth Shamai* and *Beth Hillel*; our Kabbalists and Rationalists; our *Chasidim* and *Misnagdem*; our Liberalists and Conservatists. Jewish history and literature testify to that. We have never had uniformity of thought in Israel. However, the guiding principle of our people has been *unity of spirit.* In this respect all parties are united. The *Shma Yisroel*, our common history and tradition, our sacred literature, our undying hopes of a better humanity bind us all. *Chaverim kol Yisroel* — Israel constitutes one brotherhood.

I offer no new programme for this Temple other than the traditional. To this programme I pledge my wholehearted loyalty and the best of my ability.

And now a personal word in conclusion: I come to you young in years and experience, but with a sincere and deep love for my work and an overflowing enthusiasm for the cause of Israel. Being human, I shall make mistakes; when I do, in the spirit of love come to me and help me. In the phraseology of the Psalmist (55:14), I want you to feel that I am one of you, your friend and co-worker in the cause of Israel. The success of my ministry depends upon your co-operation—all of you, young and old. This Temple is your

Continued on page 27

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Seek God Within

By RABBI SOLOMON FRANK, Shaarey Zedek Synagogue, Winnipeg.

There is a time and place for everything—even for introspective thinking.

To-day, we are told, all thought should be objective.

The world's demand is for men of action, for those whose thought can be contemporaneous with the deed. The thinker is hopelessly out of date.

But yet, even in our own hectic age, there is time for thought, and for the Jew this is a regularly recurring occasion, beginning with Rosh Hashonah and ending with the day of the Great Fast.

The ritual appointed for the season reads: "Thou knowest the secrets of eternity and the hidden mysteries of all living."

This recognition on our part of God's omniscience gives us a clearer perspective of life itself.

It makes us think.

If there is One who knows not merely the passing events of the moment but even the secret yearnings of the human heart, then perforce the course of action must be different.

Such is the great worth of the Penitential Days in Israel.

The entire preceding month is given over to meditation.

Then come the Holy Days, culminating in the day-long vigil of Kippur. What man can go through it all without being the better for it?

Perhaps, as we examine the situation more closely, it is just this institution that of old placed the Jew apart from the other peoples of the earth.

God, to the Jew, was not merely a Deity to be appeased by the multitude of offerings. He was rather the One who sought after the sacrifice of a "humble and contrite heart." God was to be served in daily life by purity of thought and nobility of deed.

It was this line of reasoning that characterized the action of the patriarchs, of Moses our master, of the numberless teachers and scribes who laboured with might and main to more firmly establish our holy faith.

Judaism is a religion of daily existence; it has something to offer alike to prince and pauper, to merchant and beggar. It is a mode of conduct unequalled in the annals of thought.

Religion is being challenged to-day on all sides. But as we carefully sift the arguments put forth we find to our complete satisfaction that not one is applicable to Judaism.

Our faith stands apart. It is built upon reason. It is fully in accord with the most advanced of scientific principles. Aned bcause of this, Judaism is the faith of to-day.

Rosh Hashonah is here. It calls upon the Jew to look within himself. It tells the Jew to seek God and live, to become at one with his Deity, to exemplify in his daily life that faith which stands out preëminent among the beliefs of the world.

The Call of the Shofar

By RABBI S. HERSCHORN, OF MONTREAL

Every solemn occasion that raises our enthusiasm and fills our heart with ecstacy, eventually loses its effect and becomes a common performance when this is repeated before us several times in succession. We are getting used to almost every spectacle, bright and gloomy as well, and the thrill of the first excitement is gradually fading away.

This, however, is not the case with the strong appeal of the New Year day to the mind of the religious Jew. The impressiveness of this holiday does not weaken by its annual repetition. In fact, it becomes rather stronger. The more years we have lived, the greater is our earnestness at this season, when the call to the synagogue is full responded to by almost every one.

Our ritual services are, indeed, very well construed to stimulate our meditation and thought. They are suited to our mood, standing as we are at the point where one period of our life has terminated and a new one is beginning. They can even withstand the criticism of the modernist, for there is nothing mysterious about them. Everything is simple and touching at the same time. Man is requested to reflect upon his own past and future.

Past and future are the principal times to be thought of. The present being purposely omitted, for this very moment of the present has already turned into past before we could think of it. The future alone, contrary to the common understanding, has also very little to occupy our mind with, for it has not yet been given to us. We can only

pray to [illegible] to grant us that precious gift. It is therefore only the past that was already survived by us, that offers a great field for retrospection. This is our task on this day. This is what we are summoned to, by the blast of the shofar, traditionally sounded in the midst of our services on the New Year.

To the orthodox Jew this trumpeting symbolizes a signal showing that the sitting of the Divine Court has begun on heaven, man being the amenable. The defense as well as the prosecution are pretty busy straightening the accounts of every human soul, carefully weighing all our achievements and shortcomings, wisdom and folly, to present the balancing to the Judge of the universe who rules the world with mercy. Whilst all this is being done in heaven, man on earth has also to undergo the same procedure being himself both the Judge and the defense and prosecution as well. He is called upon to examine and cross-examine his own self and to account to himself for all his misgivings and imprudent actions.

There is no ideal so marvelous as that of man being his own judge, examining his own deeds impartially. Even those who do not share our opinion on the right definition of the word "sin"; even those who have gone further, completely denying its existence, all of them will admit especially in this age of psycho-analysis, that such a self examination as required by our tradition deserves to be done more than once in a year. It would be more effective if it could be included in our daily dozen.

Our Sages have already long since made such a recommendation in saying

אדם נידון בכל יום (ראש השנה ט"ז)

"He is a man who is being judged every day." (Rosh Hashonah 16-a.)

Year by year, we listen to the sound of the shofar; year by year it points to us the high ideal of an impartial self examination and its wholesomeness for the individual as well as for humanity as a whole. Not in vain is the shofar designed by our tradition to be the instrument heralding the advance of the time when love and peace will prevail all over the world. Hatred and envy will disappear. The wolf and the sheep will both lead a life of peace and harmony.

והיה ביום ההוא יתקע בשופר גדול.

Truly such a time can be achieved only by answering the call of the shofar.

From the President of the Jewish Junior Welfare League

The year that has just finished has proved an eventful one for the younger members of the Jewish community. In October last there came into being the Jewish Junior Welfare League, an organization formed to help in the building of a summer holiday camp for mothers and children, and also to be active in social service work. This League, young as it is, has already done splendid work and the community may be congratulated upon having in its midst a group of such enthusiastic workers to call upon. It is to be hoped that the year 5688 will see the fulfillment of one of its aims, the building of the Laurentian Fresh Air Camp, and I can only ask the community to give us their usual generous support for this worthy cause.

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Bakst: King of Color

Continued from page 6

and then returned to his native Russia.

Already, he had begun to exhibit a decorative mastery, and unlike the traditional young artist, he was at no loss for commissions. He had a deft, sure touch, an expert eye for colour effects, a vast imaginative sweep, and produced work with incredible rapidity. He executed many orders from Moscow millionaires for ceiling decorations and murals, and other private orders of a similar nature.

He also did some scenic effects for the Imperial Theatre of Russia, dressing the classical dramas, "Hippolytus" and "Oedipus and Colonos," and some ballets.

For all his prodigious productivity—it is estimated that he had more than one thousand works to his credit before 1906—Bakst was discontented and went back to Paris which he virtually made his home. He painted, exhibited, became a member of the "Salon d'Automne," and was even decorated with the Légion d'Honneur before he had launched upon the real triumphant era of his career.

Around this time, the beginning of the twentieth century, a minor art revolution was taking place in Russia. While it could hardly be called a forerunner of the tremendous political upheavel that took place later, it was still a break away from the traditional court rule.

In Petrograd the ballet had been imperially fostered for generations and followed closely the original Italian model. Serge Diaghileff, advanced and amazingly well equipped ballet master, realizing the futility of breaking up this tradition, was quietly plotting his own ballet, founded on what were then revolutionary principles of dance, music and colour. He came to Paris and in 1906 made Bakst scenic and costume designer and painter for the original Paris edition of his Ballet Russe.

Now Bakst really found himself. It must also be remembered that twenty years ago it took considerable courage for an artist with an established reputation to ally himself with the theatre. Scenic designing and painting had by no means reached the artistic altitude it holds to-day, and were regarded by the fashionable and established artists on a par with painting houses or ships.

But Bakst was fascinated with this new medium. It gave him unlimited range, lavish colour opportunities, gigantic canvases, which must be made alive, dramatic, inspiring. This too was the origin of his philosophy of scenic painting, the "orchestration" of settings.

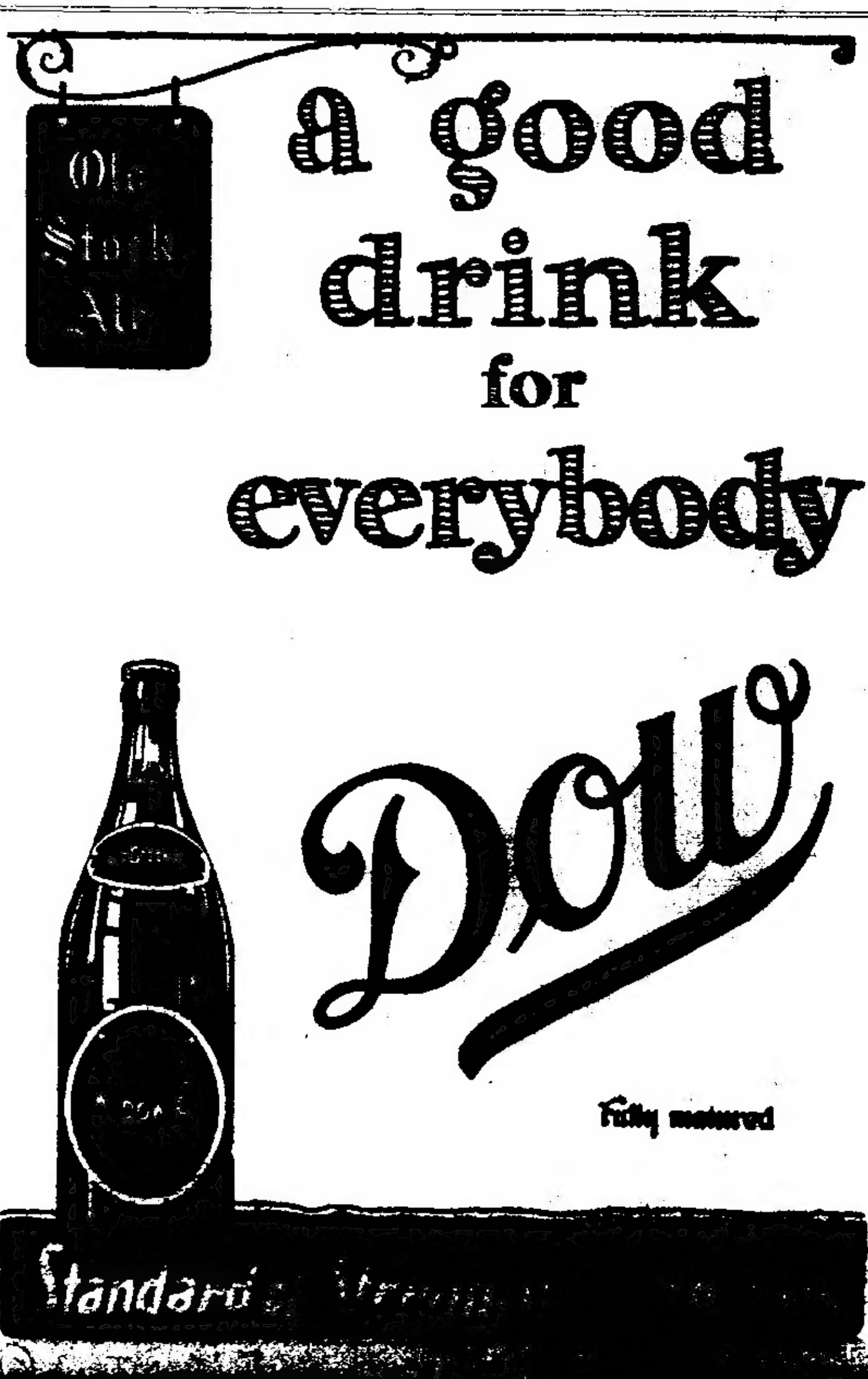
Once, in a conversation with an intimate friend, in explaining his theory of approach and selectivity, he said: "From each setting I discard the entire range of nuances which do not amplify or intensify the hidden spirit of the fable."

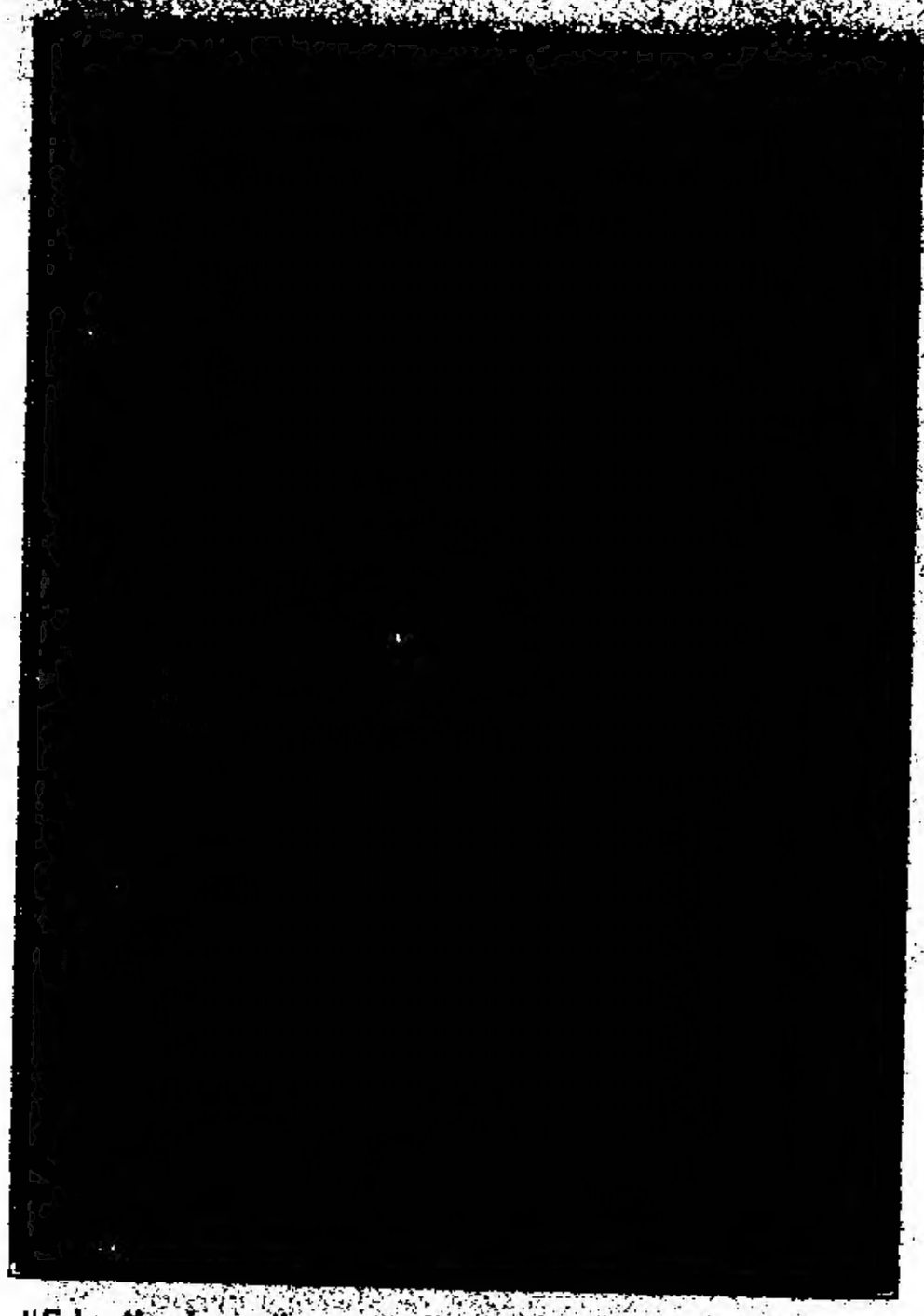
There was a Wagnerian feel and kinship about the work of Bakst. The loosing of cosmic forces, the freeing of elemental impulses, a persuasive, sensuous appeal, and yet all distinctly under the guidance and control of a master technician.

From his first introduction at the Théâtre du Chalet in 1905, with "Cléopatre," he rode to triumph after triumph, possibly reaching a pinnacle in "Scheherazade" where he realized what an appreciator termed "the optic unity of a production" and which served as a model work in the Oriental sphere. It was on "Scheherazade," too, that the greatest critical storm broke, some indignant music lovers complaining that Rimsky-Korsakoff had never intended his tempestuous and startling composition to serve merely as a vehicle for the wicked and passionate intrigues of the Princess Zobeide.

It is interesting to note, also, that the cluster of satellites which Diaghileff had gathered about him for his Ballet Russe, and from which Bakst later emerged as the foremost figure, contained, among others: Pavlowa, Nijinski, Fokine, Ida Rubenstein, Karasavina, Chaliapin, Massine, Moussorgsky, Rimsky-Korsakoff and Stravinsky. Each of these stars later dominated his or her own firmament, and a group comparable in brilliance and genius to this one has never been assembled since.

The fertility of Bakst's inventiveness and his colour range were virtually limitless. He had the ability of absorbing the pageantry and throb of an entire civilization, and then reincarnating it upon a generous canvas. He captured the spirit of ancient Egypt in his settings and costumes for "Cléopatre" and "Salome." He reproduced the Greek motives, after visiting the land of Homer, and absorbing its atmosphere. In the Hellenic mood were his "Narcisse," "Daphne and Chloe" and "L'Apres-midi d'un Faune." The Anamese in "Le Dieu Bleu," the Javanese, the Byzantine—his range swept





"Echo Absrdarmae," a canvas that was greatly admired in America. It is remarkable for its vitality and barbaric chromatic colouring.

him from civilization to civilization, bringing him perhaps its highest yield in the Oriental abandon of "Scheherezade."

Always an indefatigable worker, his talent seeming inexhaustible, in one year alone, 1912, he staged four ballets, designing costumes and scenes, supervising the construction of the settings, and prepared a fifth.

Paris and London were thrilled by the riotous ballets long before they were brought to America. New York first saw the work of Bakst and other finished artists who made up the Diaghileff troupe in 1916. Its reception is historic.

Far-reaching in its effect has been the influence of the Ballet Russe, centering around its pivotal pictorial wealth, Bakst. Not only the theatre and the studio, but even the cut of women's clothes has been changed because of Bakst, for the slit or draped effect were derived from his manner of designing harem trousers.

Absorbed as he was in his work, and great as were the incessant demands upon his time and energies, he was always sympathetic to the younger talents, to the aspiring ones, not only in the theatre but in kindred arts. He had an essentially gentle nature. In a conversation with a friend, he said: "I always fear that one may hurt a future genius when he is at the stuttering period."

Although he made no point of being clever in the drawing-room sense of the word, he could sum up ideas with a pithiness and finesse that might well be envied by wits. Once in a discussion

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The Book of the Year: a Review

By RABBI SAMUEL SALTS
Of Goel Tzedec Synagogue, University Zvenue, Toronto

Lafcadio Hearn asserts that very few people know what to read or how to read it. Fully one-half the energy spent in reading is lost. The loss is serious and can only be averted by diligent observance of the conditions that govern profitable reading. The most important rule is the practice of strict discrimination. Do not take on all books which intrude themselves or are forced upon you by others. Cultivate the rather difficult process of wise selection; not forget that, to be wise, the selection must correspond with your own literary development. Be guided by key books, which unlock a period or explain a movement or interpret schools of thought and expression, and thus save you half the trouble of wading through the other and lesser volumes which add nothing to your actual knowledge of the matters and events they discuss. I refer to such works as Plato's Dialogues, containing the concentrated brains of classic antiquity; the writings of Shakespeare, Homer and Dante, Gibbon's "Decline and Fall of the Roman Empire," the essays of Bacon and Montaigne, the maxims of La Rochefoucauld, the verse of Dryden, Pope, Wordsworth, Tennyson, Swinburne and Lowell, the philosophies of Kant, Lotze, Hegel, Spencer, Bergson and Eucken, the histories of Buckle, Guizot, Lecky, Rhoades, Fiske, Creighton and Trevelyan, and works of a like calibre.

Now, as to the key book of the year 5687, it is indeed a book worth discussing. It contains the most wonderful record of the history of the human soul that this world will ever know. It is the only one-volume library in existence that records all the past, covers the present, takes in and illumines all the future of the human race. There are in this condensed library, in this one book, chapters on hygiene and sanitation still unsurpassed, chapters on psychology and philosophy of infinite depth, chapters on the fundamental laws of mankind, chapters of history the truth of which is being proved in our own day, chapters of most exquisite poetry, of most edifying perfect short stories and most soul-searching drama. It is the wonder book of the year, because of the wondrous wisdom contained in it.

And its style is unsurpassable in its sprightliness and its majesty. It is not dry discussion or abstract theory. It is a style that throbs quick and flames out and stirs the sensibilities, a style that is tropical, blood-red. Its paragraphs throb with an omnipotent energy. Nearly all its verses have a quick step. They stir the heart like a war drum. It is a style that is alert, electric, to the point, hewing away at the heart of things. This book is especially adapted to the young for its exuberance of illustration. To the young, life is gilt-edged, a place to build castles and try wings. Mere facts, hard, cold and dead, never captivate the young heart or mind. This book is alive, colourful. It employs every variety of simile and parable. You breathe in this book the breath of new-mown hay and the roses of Sharon and the blossoms of the apple tree. You hear in this book the hum of the bee and the dash of the waters and the

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howling of the fierce wind. You see in this book the glitter of dew and the slumber of lake and the foam of raging waterfall. "It seems as if to the feet of the writers of this book the mountains brought all their gems, and the seas all their pearls and the gardens all their frankincense, and the spring all its blossoms, and the harvests all their wealth, and heaven all its grandeur." That is the kind of style you meet with in this wonderful book, the best book of the year.

And to those who measure the worth of a book with the yardstick of popularity, I may say that this book has been the most popular best-seller of the year. There are no 100 books put together that have anything like the circulation that it has. Millions of copies of it have been sold the world over. The rate at which this book is being printed in America and Britain alone represents an average of one every five seconds, 720 an hour and 17,280 every day in the year. It is estimated that there are now about 50,000,000,000 copies of it in the world. It has been translated into over 100 languages, from the tongues of civilized Europe to the savage dialects of African cannibals and northern Esquimaux. In comparison with the total population of the civilized world, there are but few homes without a copy of it. There is not a country on the face of the globe, nor an island in all the seas, to which it has not been carried. Other books have their day and their run and go out of print and are forgotten, but the demand for this book increases with the gradual increase of the population of the world. This book is in all the army camps of all the advanced nations of the earth, in the vessels that plough the waves of the oceans in the hospitals of the sick and the crippled. Many a dead soldier has been found on the battlefield with a copy of it clutched tight in his cold hand, and it has stopped many a bullet over the heart and saved many a man's life. It is to be found in many of our factories and workshops, many banks, many clubs and lodges, in every court room in the land and in every room of every hotel in the civilized world. Most of the great fraternal orders revere this book. It is the foundation on which they are builded, and it forms most of their ritual. It has been the lighthouse that has lighted the way of all the great nations of the earth to their greatness. It has beckoned America and Canada onward and upward to the best, the finest, the truest life that they know.

This book has been violently attacked, but it has withstood the attacks of its enemies and has increased in influence, power and circulation. Intellectual pride has often rejected this book because of the vanity of man's mind, and infidelity has battled against it with a malignity unmatched elsewhere in the realm of prejudice, hatred and spite. But what has the result been? Always victory for this noble book, so that it still continues to wield its sacred influence, which goes on, like a heavenly wind, arousing the multitudes. Its light has illumined the whole world. It is the book of ever-increasing progress, the handbook of prosperity, the prosperity of mind, heart and soul. Because of the effect its truths have had and do have upon the lives of men, I believe it is a divine book. It has saved an entire nation from destruction. It has accomplished man's redemption and made him victor over himself. Those who have indeed followed its teachings have been made truer, nobler, better, and they have been lifted out of the drab, trifling, every-day existence, into realms of higher feeling and thinking. Oh, it is a beautiful book, a Book of Life, and they who know it and live its pre-

Continued on page 32

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Bakst: King of Color

Continued from page 23

about a new revolutionary movement in art, he made the remark:

"Revolutionary—that is the term applied to all men who do not think as their grandfathers thought."

In a discourse with his friend, Louis Thomas, he said, though not complainingly:

"It was easier to become Michelangelo at the time of Michelangelo."

And in explaining the purpose of his artistic quest, he said:

"I search for the green freshness of the primitive: for the archaic when it was just born and before it had developed into a museum exhibit."

Although Bakst was not definitely allied with any Jewish movements during his life, he had a genuine racial consciousness and pride. Once when James Rothschild, the fabulously rich banker, offered him a commission to restore the famous temple at Jerusalem, the artist refused, saying:

"For such a commission one must be steeped in Jewish tradition, and a very holy man, too. I'm afraid I am not a good enough Jew."

One of the most striking examples of Bakst's bizarre art is this representation of "A Hindu Prince" as impersonated by Nijinsky.

Bakst visited America in 1922, at the third exhibition in this country of his paintings. He was feted and lionized everywhere and thousands sought audience with him. Strangely enough, he carried away an ambition which he never realized. The primitive beauty and colour of Indian life in America impressed him tremendously, and he expressed a real wish to do an Indian ballet in this country some day. But about two years later, in December, 1924, Leon Bakst died.

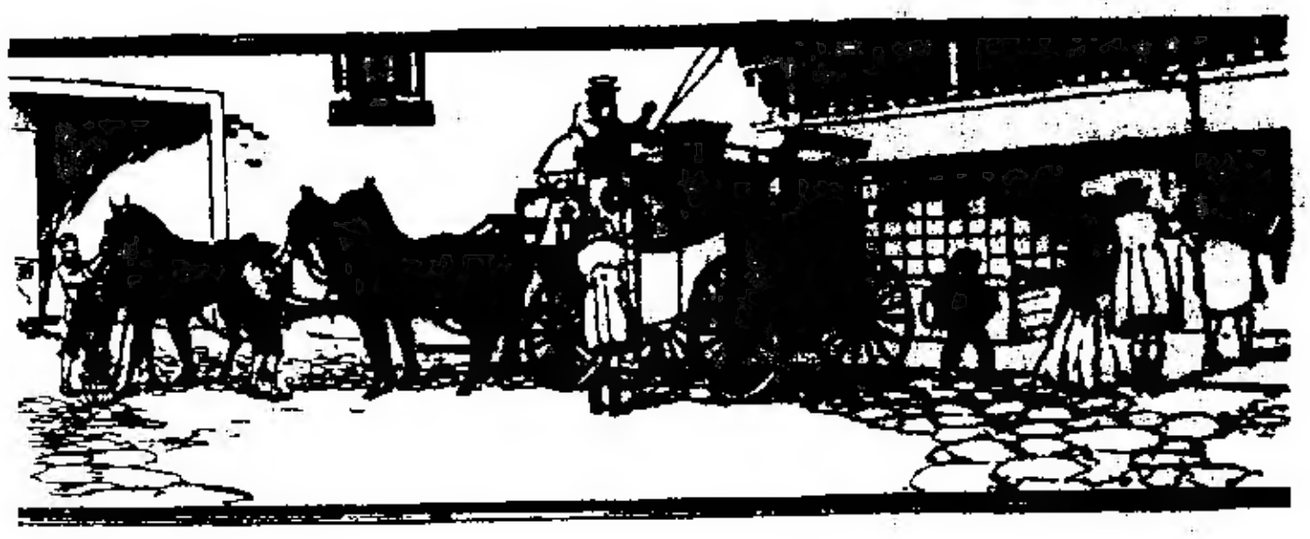
It was during that visit to America that we learned of what Bakst considered one of his major achievements. He had just completed a set of mural decorations for the grand salon of the then new Park Lane mansion of James Rothschild. These are in seven panels representing M. Bakst's conception of the fairy tale of the Sleeping Beauty, with a fourteenth century setting, North Italian, which is practically French as well.

For seven years the artist had been engaged in this work and the panels are accessible to the friends of Mr. Rothschild, but no others. That is to say, he was so charmed with the unique idea, the originality and beauty of these panels that he has refused to permit any reproductions to be made either in London or Paris. After five years, when the novelty has worn off, he may have the panels reproduced in some book form, but until then they will remain hidden from the public.

The salon of the Park Lane mansion is of great size and it has permitted the introduction of many figures. In the panels practically of of London society is to be found. There are forty-two members of the Rothschild family alone; included are the attendants, the valet of Mr. Rothschild, his jockey, his horses and dogs, all in a gay colour scheme.

Of the characters in the fairy tale as they appear upon the Rothschild walls, Mme. Maurice de Rothschild is the sleeping princess, Lady Crewe is the good fairy, Lord Crewe is the king, Lord Dalmeny, son of Lord Rosebery, is the defender of the king and the beautiful young prince who wakens the princess is "Jimmie" Rothschild himself.

Among some of his later works the settings for Wolf-Ferrari's opera, "The Secret of Suzanne"



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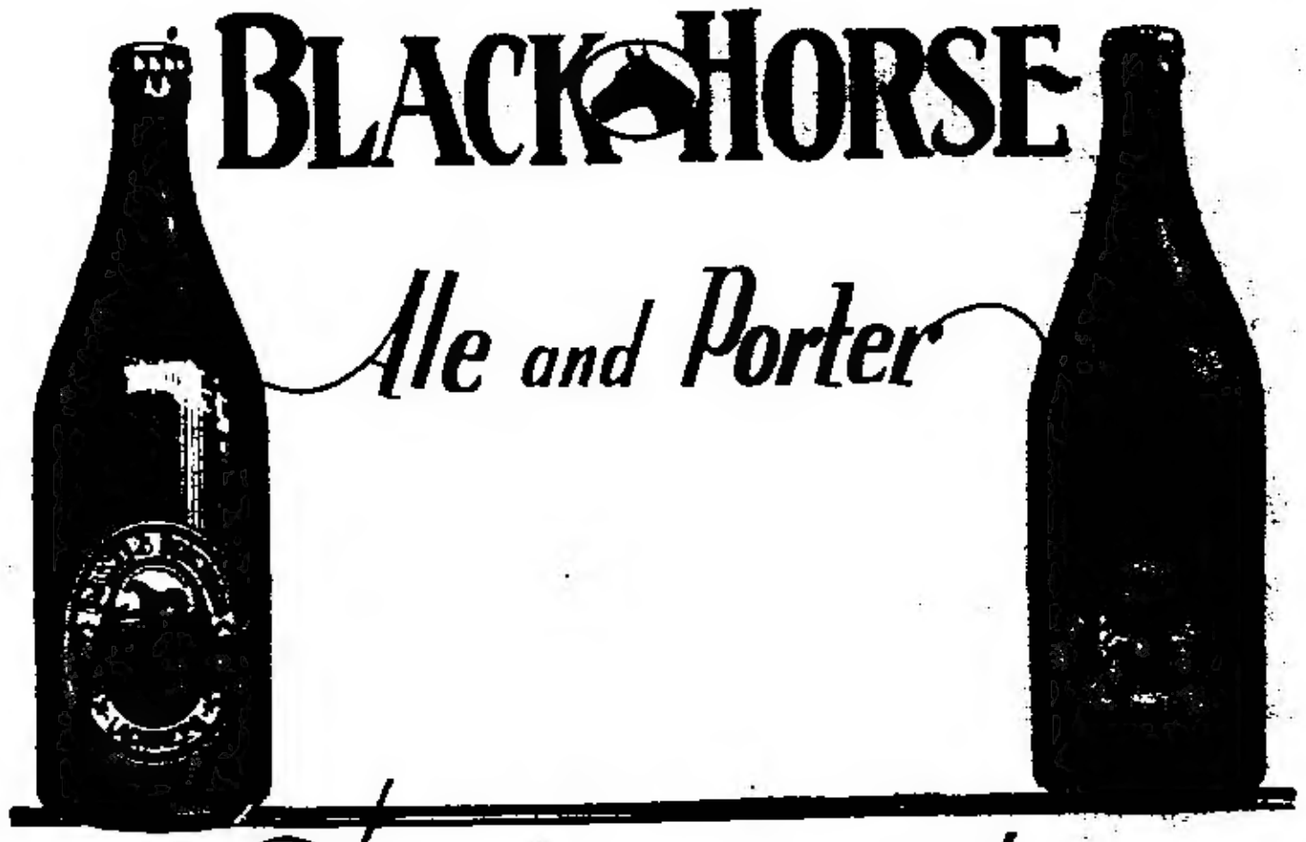

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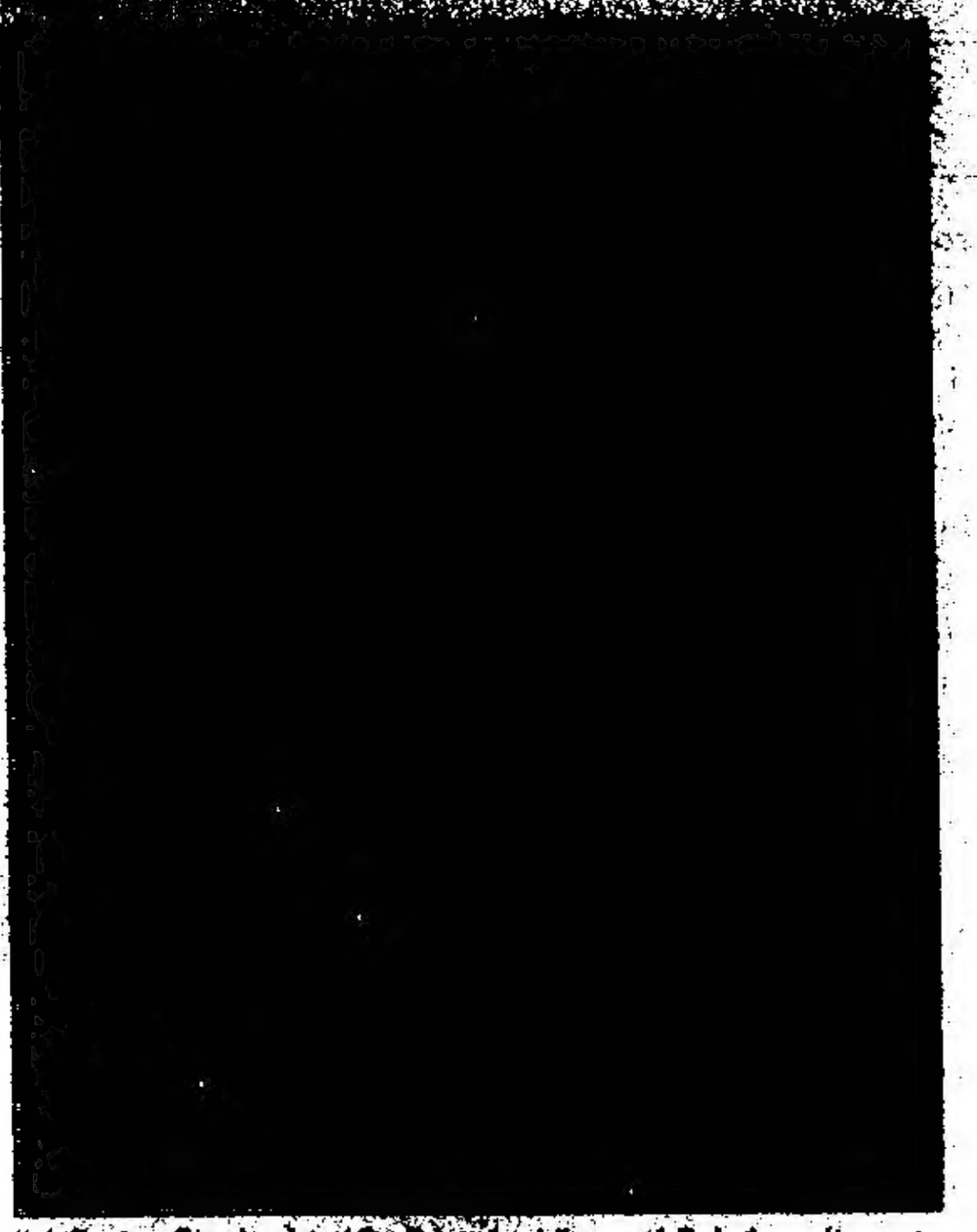

"A Syrian Shepherd in 'St. Sebastian,'" one of Bakst's earlier water colours, in which he proved to be a wizard in pigmentation, adept in figure portrayal.

and D'Annunzio's "La Pisanelle" and "Saint Sebastien." The last production he mounted in Paris was the opera "Istar." Friends of his report also that towards the end of his life, although he had made Paris his home for nearly a quarter of a century, he was seized with a nostalgia for Russia, a great longing for Russian memories.

The chief contributions of Bakst to the technique of stage settings was to design each scene as a painting in which the figures, which were the actors and actresses, were animated and moved. Bringing to this method the tremendous colour and vitality and imaginative force which were his, it is little wonder that the paintings dominated the entire production, bringing under their sway language, music, rhythm and spectators.

In his latest volume on his works, his four appraisers have assembled numerous reproductions in black and white, and in colour, showing adequately the incredible range of his genius. With these they voice their own interpretations of his philosophy of art.

No one can prophecy what position posterity will give to Leon Bakst as an artist. But certain it is that no scenic designer ever dominated the theatre, the ballet and opera of his generation so completely as did Leon Bakst.

Rabbi Stern's Address

Continued from page 18

religious home; it is for you to widen its spheres of usefulness and influence by your interest and personal support.

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From the Mayor of Montreal to the Jews of Montreal

On [illegible] religious feasts which the Hebrew [illegible] with Hubert and the following day, I wish to [illegible] which are marked, each year, [illegible] beneficial to them.

In a city [illegible] various national[illegible] daily contact and live together [illegible] attend the religious ceremonies [illegible] trust that the [illegible] Hebrew colony of Montreal [illegible].

CAMILLIEN HOUDE.

From the Minister of Agriculture, Mines and Fisheries of

In a brief message [illegible] upon the occasion of their approaching solemnity, affords me much pleasure to assure them, through the Canadian Jewish Review, of the very genuine interest taken by both my colleagues and myself in everything that concerns their welfare, their prosperity and their happiness.

Yours very truly,

T. E. PERRAULT.

* * * * *

From the Minister of Roads of Quebec

On this most solemn occasion I wish to express, through the medium of your estimable publication, my keen admiration for the very good work which is being constantly done by the Jewish citizens of the Province of Quebec.

J. L. PERRON.

* * * * *

From the Minister of Public Works

It gives me great pleasure to have the opportunity of extending to the Canadian citizens of Jewish faith my sincere good wishes on the occasion of the commemoration of the Jewish high holy days and Day of Atonement to be celebrated in September.

Since the settlement in Canada of the first Jew, Aaron Hart, who died at Three Rivers in the year 1800, the Jewish population of Canada has steadily increased till there are now to be found people of that faith in every municipality from coast to coast.

Citizens of Jewish origin are to be found in the various professions as well as commercial life in Canada, and they are to be congratulated on the great contribution which they have made towards the progress and development of this country.

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Poultoff's Iliad

By LEOPOLD VON SACHER MASOCH

(Translated from the German by Harriet Lieber Cohen)

Bendavid Caftan and Mordahil Grunspahn were neighbours. The relations they entertained toward one another were of the most friendly character, as were also those of their respective wives—Vogele (little bird) and Veigele (little violet).

Nothing is permanent in this world, however, and on a certain day an event, not in itself remarkable, cast the shadow of discord between them, and converted the relationship into that of mutual enmity.

The great fair was taking place at Novgorod; and, like good Jewish merchants, Bendavid and Mordahil repaired to the fascinating town. "He who loves his wife as himself, and venerates her more than himself, will have peace for his tent." Bearing in mind these words of talmudic wisdom, Bendavid, when taking leave of his wife, gave her a well-filled purse, begged her to deprive herself of nothing during his absence, and to satisfy whatever wishes she might have. Mordahil followed his neighbour's example, and gave a like sum to Veigele.

In due course of time the two husbands returned. On Mordahil's threshold stood Veigele, a bag of money in her hand. She had spared, stinted and saved, thinking, in the delight of her foolish little heart, that she was thus preparing a delightful surprise for her lord and master. But she was pale and thin, her dress was shabby and worn. The money-bag was unnoticed, and her husband could scarce conceal his mortification and annoyance.

Vogele, on the contrary, had not saved a ruble. She, too, met her husband on the threshold, but she was as pretty as a peach. A jaunty little red-ribboned cap sat coquettishly on her black curly head, her neck and arms were covered with gems whose brilliancy rivalled that of her dancing eyes, and a magnificent fur-trimmed jacket set off her well-rounded figure to perfection; but, prettiest of all, her prettiness was the charming, fascinating smile that wreathed her rosy lips.

Bendavid fell in love with his wife anew. He pressed her to his heart, and the question of her saving or spending entered not for a moment into the thoughts that crowded his happy homecoming. He knew full well that she had dressed and decked herself for him. "Infinite are the evil actions of the wicked woman; infinite are the kind actions of the good woman," he cried, quoting from the Midrasch.

Mordahil had scarcely glanced at his wife. Veigele sat weeping in the corner.

"What are you concocting in that busy little brain of yours?" queried Bendavid as he looked back over his arm-chair and saw his wife leaning over his shoulders, a mischievous smile playing about her full red lips.

"Do you know what advice the Talmud gives women?" she made answer. "The mother says to the daughter: 'My child, thou shouldst be upright before thy husband as before thy king. Thou shouldst serve him. In serving him thou wilt make of him thy slave and wilt become his mistress.'"

"From which words of wisdom I am to infer that I am your bounden slave," said her husband, with a merry laugh.

Vogele nodded and closed his mouth with her daintily perfumed lips.

Bendavid's wife was as great an adept in the art of beautifying her mind as in adorning her pretty little body. She was an eager reader, and as her husband had but little time to devote to books, when they sat together over the blazing logs in the winter evenings, or on the bench before the door in summer, she would speak to him of things curious and interesting of which she had read, and tell him tales and novels very much as we tell fairy-stories to listening children. He learned not a little from her lively descriptions of the wonders of the starry heavens, of animal and vegetable life, of rock growth, of the formation of the earth, of foreign lands and strange customs. And thus Bendavid became, little by little, a sort of free-thinker, whereas Mordahil, forced to seek away from home such comforts as were not attainable there, fell little by little into the hands of the Chassidim,* and became in the end a fanatic.

* * *

The entire community, great and small, wise and foolish, bent in submission beneath the authority, or rather despotism, of the zadick,† surnamed "the Pious and Just," whom the Chassidim idolized as their chief. The rabbi,

*A religious sect inclined to cabalistic teachings, remarkable for their supreme contempt for any but mystical and religious science.

†Zadick, the temporary chief of the Chassidim, supposed to stand in close connection with God and his people.

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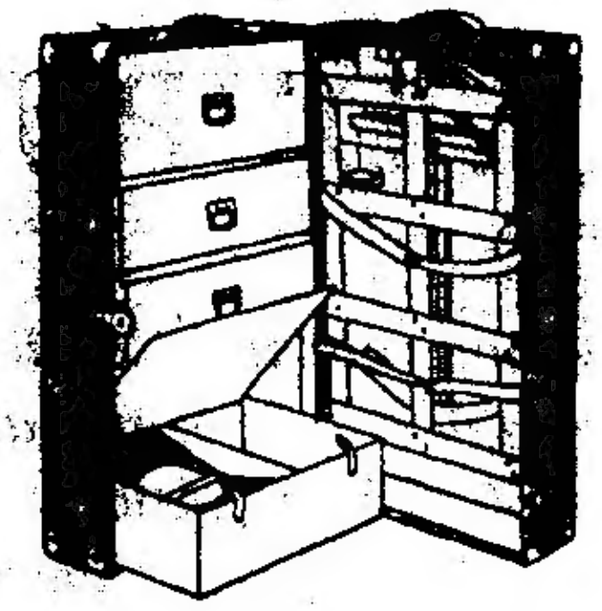

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Mayor Horwitz, a man of intelligence and irreproachable character, was powerless in the face of this pope of the fanatical Jews, and was forced to content himself with a little body of followers who not alone represented Judaism in its purity and truth, but defended it as well.

Veigele, becoming ere long consumed with envy of her pretty neighbour, was not slow in finding means to satisfy her spirit of petty spite. A few insinuating remarks from the jealous woman, and Mordahil was convinced that Vogele was everything that was bad. A few insinuating remarks from Mordahil, and the zadick could not understand why his suspicious had not been aroused before.

The "All Powerful" was seated one evening on a divan in his reception room; his followers and disciples had gathered about him, listening to words of wisdom as they fell from the oracular lips. Mordahil, noticing that the mighty man's pipe was out, refilled it, and held a light for its re-illumination, whispering the while in the august ear: "Vogele Caftan is letting her hair grow, Reb; the forked lightning of thine anger will strike her soon."

The zadick, Lewy Jaffa Lowenstamm, remained motionless. In his dark red, fur-trimmed satin caftan, his red cap upon his black locks, seated luxuriously back in his cushions, he presented to the life the picture of the "holy man"—that mortal temple wherein the holy of holies has taken up its earthly residence; or, presenting a less profane comparison, he looked the sultan surrounded by a band of humble and devoted slaves.

Scarcely fifty, his sovereignty was more extended than many a similar potentate can hope to attain at an advanced age. And yet this ascendency was easily understood by a glance at the man. His handsome face was virile to a degree; power and determination asserted itself in every [illegible] and the imperious flame of the eyes was quite sufficient to strike terror into the breast of the unlucky wight who provoked his ire.

"She reads profane books, too," continued Mordahil.

"For the sinner, there is but one means of reconcilement with God," said the zadick's favourite disciple, Rouben Nesselblatt, who had overheard the whisper; "and this is, according to the Sepher Hamidoth (a work written by the founder of the sect of the Chassidim), a continual contribution toward the zadick's receipts."

The functionary discussed inclined his head in approbation.

Schamos Makler, the peddler, repaired that very evening to Bendavid's, and gratuitously counselled him to secure God's favour and the zadick's by a gift to the latter.

The present not being forthcoming, Makler once again visited the culprit, and menaced both him and his wife with an anathema, if he persisted in his obstinate course.

Vogele went forthwith to the rabbi's, and presented the case.

"Do not trouble your head about these anathemas," said her protector. "I will see that no harm befalls you."

Her talk with the rabbi set her fears at rest; but since the zadik had declared war, she decided upon acting on the offensive. An occasion soon presented itself; she accepted it with alacrity.

The winter had been extreme. Hunger had driven the wolves to the environs of the town. One evening, Schamos Makler was forced to go into the country, and the prospect being an intimidating one, he begged the zadick for his protection.

"You have your stick," said Lewy Jaffa; "if God wills it, the stick will go off like a gun, and if he should not will it, a pistol itself would miss fire."

Continued on page 77

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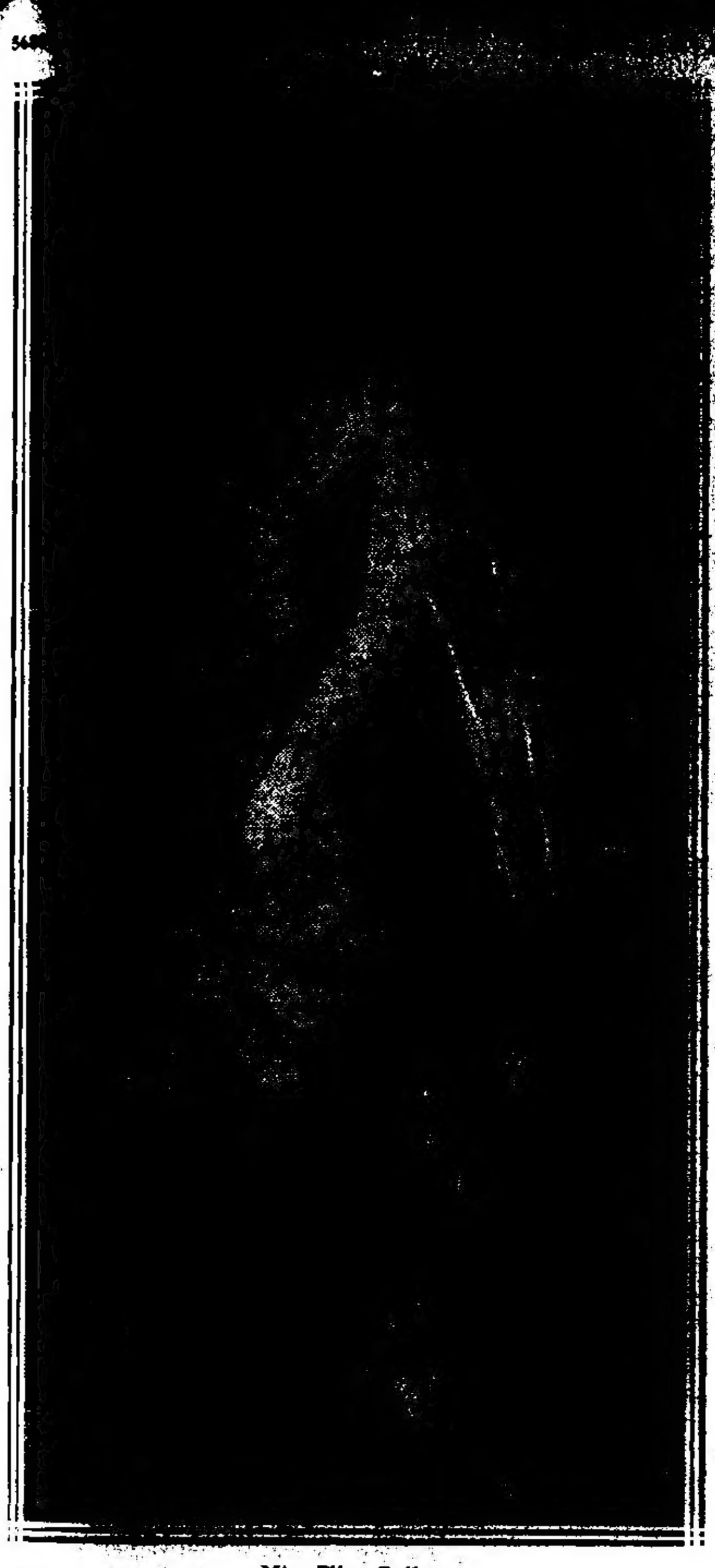

Miss Ellen Ballon,

Canadian pianist, who was presented to Their Majesties, by Mrs. Amery, at the Court at Buckingham Palace. Miss Ballon played on two separate occasions before Princess Helena Victoria, Princess Marie Louise and H.R.H. Princess Beatrice, at Kensington Palace, to which she was escorted by Lord Richard Nevill. Miss Ballon is visiting her parents in Montreal.

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Book of the Year

Continued on page 33

cepts fall heir to happiness, glory, life.

Now, what is the name of this book of the year, this best-seller that is guaranteed to kindle the torch of knowledge in your mind and fill your life with rare bliss? Surely, you know it. It is the Bible, the book of books, your book, the book your nation created and presented as a gift to the world. And my estimate of it is not in the least exaggerated. Let us see. In the first place, it is perfect literature. There is no poetry in all literature as sublime as Jeremiah's dirge, or Habbakuk's dithryambic, or the Psalmist's soul-stirring effusions that pray for you better than you can pray for yourself. There is no love song as sweet and touching as the Song of Songs. No short story surpasses the perfection of Ruth or Esther. Great writers in all ages have produced [illegible] greatest epic drama in all literature. The truth of the historic parts of the Bible is being vindicated in our own day by various archaeological expeditions. Its philosophical and ethical precepts, such as found in Proverbs and Ecclesiastes, will stand the test of eternity. The wisdom and truth of its rules for preserving bodily health are now evident to all thinking persons. Furthermore, in the face of severe odds, it has preserved a nation, your nation, from annihilation. It has created in the human heart a strong desire for ideal character, and it has brought the human race out of darkness and chaos into the dawn of orderly civilization. And it contains a detailed plan for progress everlasting. This, then, is the key book of the year. It is the key book of the ages.

From the President of Temple Emanu-El Sisterhood

The Sisterhood of Temple Emanu-El is a member of the Federation of Temple Sisterhoods which has for its purpose "the strengthening of the bonds of Judaism between the synagogue and the home." This phrase covers a multitude of activities, spiritual, financial, social, philanthropic and educational—all centering about the Temple. Temple Emanu-El's Sisterhood is fourteen years old and in this space of time it can count to its credit many splendid achievements.

Our activities in detail begin from the decorating of the pulpit on Sabbaths and holy days, providing the necessities for our Temple, aiding the religious school, carrying on work in the field of social service, with emphasis on hospital-visiting, monthly contributions to the Neighbourhood House towards milk fund and superintending daily luncheons twice a week at the Baron de Hirsch for the children of the Jewish Orphans' Home.

The members of the Sisterhood in general deserve thanks for the splendid way in which they have responded to Sisterhood ideals in the past and in helping to bring the Sisterhood of Emanu-El to such a lofty position in general communal life. But especially do I wish to express my appreciation to the members of our board who have laboured so unselfishly in the cause of Judaism.

What of the future? With the coming of Rabbi Stern to head our Temple work we are looking forward to a renaissance of Temple activities. The Sisterhood is expected to play a most important part in this revival. I am confident that our members will work with greater zeal for Judaism this year than in any previous years.

May 5688 bring happiness and joy to all! *Leshono tovo.*

HANNAH F. SIMON
President Temple Emanu-El Sisterhood.

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Mr. and Mrs. H. Deckelbaum and family
1093 St. Viateur West
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Louis Diner
Ruskin Apts., Sherbrooke St. W.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Leo Engleberg and children
4564 Esplanade Ave.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. M. Epstein
[illegible] St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. O. Feerman
Apt. 9, 186 Querbes Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. J. Feinbrook and family
5962 Sherbrooke St. W.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Moe Feldman
142 Vendome Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. Feldman
4636 Park Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. M. A. Fine and daughter, Florence
5642 Park Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. J. Finestone and family
4434 St. Catherine St. West
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Dr. Charles I. Finkelstein
5611 Park Ave.
Montreal, Que.
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Dr. and Mrs. M. P. Finkelstein
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Montreal, Que.
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Mr. and Mrs. H. Fox and family
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Montreal, Que.
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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Lewis Freelander
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Montreal, Que.
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Dr. and Mrs. H. Garber
4085 Esplanade Ave.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. M. H. Garfinkel
3685 City Hall Ave.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. J. Garmaise
and family
1220 Lajoie Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. M. Gertler
3888 Laval Ave.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. H. Gertler and family
2361 Hutchison St.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. J. Ghetler and family
5226 Waverly St.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Samuel Glass
1227 Bernard Ave. West
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. J. Glassman
and family
732 Wilder Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. M. J. Glickman
and family
354 Redfern Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. Gold and family
1325 Lajoie Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. J. Golden and
son, Clifford
50 St. Joseph Blvd. East
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mrs. Moe Goldenberg and family
727 Querbes Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. M. I. Gordon
5c Grey Ave.
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CHAS. L. ROSENBERG

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* * *

5688 A Happy New Year 1927
Mr. and Mrs. Bob Gradinger and family
4263 Esplanade Ave.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. S. Gruber and family
90 Cote St. Catherine Rd.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Sol Harris
520 Notre Dame St. West
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Dr. H. Harecovitch
3875 St. Lawrence Blvd.
Montreal, Que.
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. J. Harecovitch
2520 Hutchinson St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. F. J. Hoffman
4283 St. Urbain St.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Max Jacobs and son
1123 Green Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Nat W. Jacobs
512 Grosvenor Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. William A. Jacobs and the Misses Jacobs
3761 Laval Ave.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. M. Kaplan and family
5433 Park Ave.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. I. A. Kaufmann and family
295 Prud'Homme Ave.
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Dr. and Mrs. S. Kirsch and family
12 Windsor Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A Happy New Year 1927
Mr. and Mrs. A. [illegible] and daughter, Helen
5989 Sherbrooke St. West
Notre Dame de Grace, Que.
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MRS. A. H. METTARLIN

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Phone Main 8878

Harold S. Freeman
ADVOCATE

Happy New Year to All

Suite 63-64, La Sauvegarde Bldg.
92 Notre Dame East

From the Minister of Agriculture of Quebec

I have much pleasure to tell you that I wish success and prosperity to all your compatriots on the occasion of the celebration of the New Year.

Very truly yours,
J. E. CARON.

SHAARE ZION SYNAGOGUE

(By SOL Z. FELS, President.)

Among the Montreal congregations, Shaare Zion is the youngest, having been formally dedicated a year and a half ago. Divine services are held daily, morning and evening. They are attended not only by *Kaddish* reciters but also by those who are imbued with the necessity of praying *"B'tsibur."* The Friday sundown service during the winter season is supplemented by the later religious assembly at which Hebrew melodies, hymns and sacred songs are chanted, and followed by a lecture by the rabbi. The Sabbath morning and festival hours of worship are marked by impressiveness and perfect decorum.

The synagogue has a well-organized Sunday School and week-day school, with an enrollment of 150 children. The curriculum stresses a sound knowledge of Ivri, advanced courses in Hebrew, Bible in its original, Hebrew history and religion, a translation of selected prayers. A successful completion of the junior and intermediate departments, after an attendance of seven years, leads to the senior class, which is known as the Hebrew High School. There are classes for adults. Every Saturday afternoon the rabbi conducts a class for the older members. Last year the Bible and ancient commentaries were studied. During the coming season the Midrash Rabba will be studied. A programme of fortnightly literary and cultural topics is being drawn up and will form part of the meeting for the ladies.

The Sisterhood takes care of social functions connected with congregational life. The festivals of Chanukah, Purim and Succoth are traditionally celebrated, thus turning a social function into a communal one, creating and fostering community spirit and responsibility.

The rabbi and adviser of the synagogue is Julius Berger. As a member of the Juvenile Court committee, part of his time being given to the under-privileged child. Recently he represented the Council of Jewish Women at the Safety and Playgrounds for Children Committee meeting, which he addressed, pleading for safety zones in the congested sections of the city and for more supervised playgrounds for children. Rabbi Berger lectures at McGill University.

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HAPPY AND PROSPEROUS NEW YEAR
to all their friends and relatives

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131 Vendome Ave., Notre Dame de Grace
wish
their relatives and friends
a
HAPPY AND PROSPEROUS NEW YEAR

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Dr. and Mrs. David Ballon, Crescent Street, who have been spending five weeks in Vienna, are travelling in Germany and France. They sail September 23, by the Montclare, from Liverpool for home.

Myron J. Israel, Sherbrooke Street West, has returned from a trip to Boston and Nantasket Beach.

Miss Muriel Saul took the Saguenay trip the week-end of September 9.

Miss Etta Kramer, of New York, who was the guest of Mr. and Mrs. D. Wolofsy for two weeks, has returned home.

Mr. and Mrs. Harry Raginsky, Bernard Avenue West, have returned from Old Orchard Beach and Lewiston, Maine, where they were guests of Dr. and Mrs. Henry Sprince.

Mr. and Mrs. S. Silverman and family, of Hull, Que., motored to Montreal last week to attend the wedding of Mr. and Mrs. H. Levitan.

Charles Silverman, of Hull, Que., who was in Montreal last week-end to attend the Levitan-Mindlin wedding, was with his grandparents, Mr. and Mrs. B. Mindlin.

Mr. and Mrs. L. Berger, their son, Bernard, Esplanade Avenue, and their daughter, Mrs. Jack Solomon, Park Avenue, who motored to New York, Newark and Atlantic City, will be away ten days.

Miss Louise de Sola, MacGregor Avenue, is spending a few days in New York.

Mr. and Mrs. Sandy Samet, of Boston, Mass., who came to town to attend the marriage of Miss Bessie Hubscher to Shea Samit, Sunday, September 18, are guests of Mr. and Mrs. S. Lerner, Jeanne Mance Street.

Emanuel Enzer, of New York, is visiting his parents, Mr. and Mrs. J. Enzer, Drummond Court, for a few days.

A stag was held in Salon D of the Mount Royal Hotel, September 14, in honour of Alex Shulman whose marriage to Miss Sophie Katz was solemnized Sunday, September 18. Ben Shulman was toastmaster, assisted by Jack Victor. Guests were Dave Cooperberg, Jack Holzman, Nick Groberein, Louis Goldsman, Harry Levites, I. Rubinstein, Phil Grossman, Moe Perlman, H. I. Kastner, Louis Gordon, Abe Godel, Frank Gabbey, Isidore Claman, J. L. Franklin, Beril Schwartz, S. M. Poliuk, George Hollinger, Dr. Simon, M. D. Wener, R. M. Roman, L. Coen, A. Cooper, M. Woskoff, Samuel A. Shulman, Morris Shulman, Harry Weller, S. G. Bercovitch and Dave Katz. A chest of silver was presented to the guest of honour.

Mrs. R. Braunstein, Hutchison Street, entertained at a reception Sunday, September 11, honouring the engagement of her youngest daughter, Tillie, to Ben Inhaber. Guests were Mrs. Inhaber, Mr. and Mrs. H. Miller, Mr. and Mrs. Glass, Mr. and Mrs. Berson, Mrs. R. Simcover, Mr. and Mrs. S. Simcover, Mr. and Mrs. N. Engleberg, Mr. and Mrs. S. Klein, Mr. and Mrs. S. Greenberg, Mr. and Mrs. D. Forrester and Misses Sarah Greenberg, Lily Beer and Sadie Craft, and Max Inhaber, J. Bertler and W. Finegold.

Mr. and Mrs. David Kessler, of Bay City, Mich., entertained at dinner September 15, in honour of the birthday of their brother, Moe Loun, of Montreal. Al Gottleib and P. Kelly, of Chicago, were among the guests.

Mr. and Mrs. M. Rosenstone, Lajoie Avenue, and Mr. and Mrs. L. Rosenstone and baby, Herbert, Prud'homme Avenue, spent last week-end at Saranac Lake.

Miss Reba Goltman, Seymour Avenue, has returned from St. Andrews-by-the-Sea.

Miss Remunda Cadous, of New York, is visiting Miss Janet Alfandri, Girouard Avenue.

Miss Isabel Gross, of New York, is spending the high holidays with her parents, Mr. and Mrs. Martin Gross, Park Avenue.

Miss Lil Geringer, 590 Champagneur Avenue, left Wednesday, September 21, for New York for an indefinite stay.

Mrs. S. Stern, Park Avenue, is spending a few weeks in Detroit and Toledo, Ohio.

Mrs. M. Rudolph, Champagneur Avenue, has returned from Ste. Agathe.

Among those who entertained for Mrs. Nat Silverstone, of Havana, Cuba, were: Mrs. B. Levinson, Strathcona Avenue, tea; Miss Evelyn Rudolph, Strathcona Avenue, tea and mah jongg at the Mount Royal Hotel; Miss Hattie Adelstein, Strathcona Avenue, garden party and mah jongg; Jennie Block, Strathcona Avenue, tea; Miss Anne Marks, Renfrew Avenue, tea; Mrs. V. Fischel, Winchester Avenue, luncheon and mah jongg; Miss Laura Glickman, Redfern Avenue, mah jongg and luncheon; Mrs. Rufus Wolfe, Vendome Avenue, mah jongg; Mrs. Joe Glickman, Harvard Avenue, mah jongg; Miss Bertha Neumann, Cote St. Antoine Road, tea; Miss Libbie Miller, Vendome Avenue, tea at the Mount Royal Hotel; and Misses Lil and Dot Marks, Renfrew Avenue, tea.

Mrs. A. Rudolph, Strathcona Avenue, entertained at tea at the Mount Royal Hotel, Wednesday afternoon, September 21, in honour of Mrs. P. B. Glickman, of Los Angeles. Guests were: Mesdames S. Moscovitch, P. B. Glickman, P. Glickman, T. Glickman, M. J. Glickman, A. Cohen, Goldstein, M. Dobrofsky, B. Ness, H. Berlind, N. Lande, M. Marcus, N. H. Godine, H. Litwin, J. B. Rubinovitch, Rubinstein, D. Cummings, I. Rose, J. Kirschberg, Rose Rubin, B. Levinson, Sloan, and S. Freedman.

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Mrs. C. N. Sommer and children, Roslyn Avenue, have returned from Lake Placid, N.Y., where they occupied a cottage.

Mrs. A. B. Bennett and daughter, Norda Adelaide, of Toronto, are expected in town to visit Mr. and Mrs. L. Klineberg, Dorchester Street West, for a month.

Mr. and Mrs. Peter Braunstein, Park Avenue, are home from a trip to Portland, Smith's Falls and Ottawa.

Mrs. B. Friedman, Westmount Avenue, Mr. and Mrs. I. A. Kaufmann and Miss Edythe Kaufmann, Prud'homme Avenue, left Thursday, September 22, on a motor trip to New York.

Myer Nadler, of Windsor, Ont., is spending a few days in town.

Miss Minnie Ratner, of New York, spent last week-end in town, with her parents, Mr. and Mrs. Z. Ratner, Marlowe Avenue.

Mrs. I. H. Lewis and children, of Timmins, Ont., are spending the holidays with Mrs. H. Bernstein, Mount Royal Avenue West.

Mrs. Edward Brash (née Ray Samuels), of New York, is the guest of her sisters, the Misses Samuels, Bishop Street.

Mrs. I. Presner, Queen Mary Apartments, has returned from a two months' trip to the West, where she visited her daughters, Mrs. B. Levinson and Mrs. H. B. Freedman, of Winnipeg, and Medicine Hat, Alberta.

Cyril B. Rill, of Winnipeg, is visiting his aunt, Mrs. J. Ettenberg, Selkirk Avenue.

Mrs. P. B. Glickman, of Los Angeles, is visiting Mrs. T. Glickman, Western Avenue.

Miss Dorothy Pass, who has been in New York for the past year, returned to her home, 4450 Clarke Street. Miss Pass visited friends and relatives in Albany, Atlantic City, Baltimore, and Washington, D.C.

Mrs. Abram Rapp and baby, Mortimer Harvey, have returned home, after spending the summer at the home of Mrs. Rapp's father, Nathan Smith, St. George Street, Toronto, and Port Credit.

Miss Yetta Sandler, Harvard Avenue, entertained at bridge September 9 in honour of Miss Elsie Fligel, of New York. Guests were: Misses Elsie Fligel, Julie Sankoff, Eva and Fanny Banks, Sylvia Leibovitz and Rose Propas.

Mrs. M. C. Ginsberg and sons, who spent the summer at Dorval, have returned to New York.

Harry Robinson, Groevenor Avenue, accompanied by his daughter, Miss Margaret Robinson, have left for France, where Miss Robinson will study for the next year.

Miss Rose Propas, Addington Avenue, entertained at bridge in honour of Miss Elsie Fligel, of New York. Guests were Yetta Sandler, Julia Sankoff, Eva and Fanny Banks.

Mrs. Louis Matts and Miss Rose Matts, Oliver Avenue, have returned from Ferme Neuve, where they spent the summer.

James Perlman Ashkaloney, of Bridgeport, Conn., is expected on Sunday to spend Rosh Hashonah with his parents, Mr. and Mrs. Anathole Ashkaloney, Sherbrooke, Street West.

Miss Anne Sandler, Harvard Avenue, returned from Toronto where she spent a few weeks as the guest of Mr. and Mrs. J. Einbinder.

Mr. and Mrs. Max Harrison, of Buffalo, who are living in Montreal, are at De La Salle Hotel, Drummond Street.

Miss Elsie Fligel, of New York, returned September 17, after spending eight weeks as the guest of Mr. and Mrs. J. Gersovitz, St. Urbain Street.

Mr. and Mrs. Philip Kert, Notre Dame de Grace, motored to New York.

Dr. and Mrs. H. Pereira Mendes will be guests at the Mount Royal Hotel during the high holy days.

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Mrs. Harry Hertz, of Ottawa, who was the guest of her sister, Mrs. J. Ralph, 676 Querbes Avenue, for one week, has returned.

Mr. and Mrs. O. Schuller and children, Rockland Avenue, have returned from Long Branch, N.J.

Miss Lillie Samuels, of Manchester, Eng., who has been the guest of Mrs. M. R. Samuels, Bloomfield Avenue, for three months, is leaving to spend some time in Calgary, Lake Louise and Banff.

Mr. and Mrs. Harry Cohen and family, Bloomfield Avenue, accompanied by Mrs. L. Greenberg, of Ottawa, motored home from Old Orchard Beach, Me., where they occupied a cottage for the summer.

Mr. and Mrs. Harry Bacher and son, Norman, who spent their vacation at Sculnik's Hotel, Ste. Agathe, have returned.

Mr. and Mrs. M. Leibovitch, St. Lawrence Boulevard, entertained at a birthday party in honour of their sons, Norman and Irving, Sunday, September 18. Harry Bacher was toastmaster. Louis Bacher sang. Out-of-town guests were M. Seltzer, S. Greenberg, of New York. Mr. and Mrs. B. Newman, Mrs. Finkelstein, Mr. and Mrs. L. Bacher, Mr. and Mrs. J. Bacher, Mr. and Mrs. Harry Bacher, and the Messrs. Greenbaum were there.

Mr. and Mrs. Moe Leiter and Mrs. Edward Krause, of Detroit, were with their parents, Mr. and Mrs. Kolimier, Esplanade Apartments.

Miss Cecile Efros has left to spend two weeks in New York, Patterson, N.J. and other points. In New York she will be the guest of her aunt, Mrs. H. M. Bernstein.

Hy Efros has left to spend two weeks in New York, Patterson and other points, and will visit his aunt, Mrs. H. M. Bernstein, in New York.

Miss Edith Weinstein, who spent two weeks in Ottawa, the guest of Mr. and Mrs. H. Goldenberg, is back.

Mr. and Mrs. Nathan Brotman, St. Urbain Street, who spent the last five weeks in Detroit and Mount Clemens, Mich., have returned home.

Mr. and Mrs. Harris Latsky and daughter, Sally, St. Urbain Street, returned from England and the continent on board the S.S. "Calgaric."

Mrs. L. Matthews and Miss Sarah Matthews, Querbes Avenue, are leaving to spend several weeks in New York and other points.

Miss Ruth Brotman, who is leaving to spend the holy days with her sister, Mrs. Samuel Weisman, Boston Boulevard West, Detroit, will also be in Toronto, Niagara and Buffalo.

Mrs. J. Goldin, of Ottawa, was the guest of her sister, Mrs. S. Selinsky, Esplanade Avenue.

Mrs. C. Steinberg, of Toronto, who was the guest of her niece, Mrs. M. A. Fine, Park Avenue, has gone home.

LODGE DINNER

The officers of Apollo Tent and Deborah Hive of the Maccabees gave a dinner, September 5, at Singer's Dining Room, in honour of Miss Rae Korenberg and Hy Litner, whose marriage took place September 11. Officers and guests present: F. A. Cousins, provincial commander; Morris Macklin, district manager; Dr. and Mrs. S. A. Korenberg, Miss Esther Rotman, Mrs. L. Engleberg, Misses Sarah Friedlansky, Annie Abel, Mary Bercowitch, Sarah Freeman, Dorothy Stonefelt, Dorothy Holzberg, Marg Briggins, Rose Nerenberg, Mr. and Mrs. B. Slapoff, A. I. Livingstone, J. Bacher, S. Tabensohn, W. Macklin, M. Lassner, and Mr. and Mrs. Cohen. Provincial Commander F. A. Cousins proposed a toast to the bride and groom. Other speakers were Morris Macklin, J. Bacher, S. Tabensohn, A. I. Livingstone, Mesdames L. Engleberg, S. A. Korenberg, and Misses Sarah Friedlansky and Sarah Freeman and Walter Macklin. Dr. S. A. Korenberg, brother of the bride, and toastmaster, presented the bride and groom with a pair of sterling silver candlesticks, on behalf of Apollo Tent and Deborah Hive. On behalf of Alexander Tent and Modin Hive, Morris Macklin presented the bride and groom with a basket of roses.

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MARRIAGES

Feinberg—Rosenberg

The marriage of Miss Pauline Rosenberg, daughter of Mrs. M. Rosenberg, to Dr. Louis Forman, son of Mr. and Mrs. E. Forman, was solemnized in Chicago, September 18. Mrs. M. Rosenberg, of Montreal, was the only out-of-town guest.

Grobelsky—Bendic

The marriage of Miss Bella Bendic, to Israel Grobelsky, of Newark, N.J., was solemnized Sunday, September 11, at the home of the bride, 4840 St. Lawrence Boulevard, with Rabbi Herschorn officiating.

Lefcovitz—Cohen

The marriage of Miss Rebecca Cohen, of Montreal, to Max Lefcovitz, of Astoria, L.I., was solemnized on Monday, September 12, with Rabbi Herschorn officiating.

Shulman—Katz

The marriage of Miss Sophie Katz, daughter of Mr. and Mrs. E. Katz, to Alex Shulman, son of Mr. and Mrs. K. Shulman, was solemnized Sunday, September 18, Rabbi Abramowitz officiating. The bride, who was given in marriage by her father, wore a gown of white taffeta and chiffon in bouffant style. Her veil of net was arranged with a cap of Chantilly lace, with clusters of orange blossoms, and she carried a shower bouquet of Ophelia roses and lilies-of-the-valley. Miss Libbie Joseph, the maid of honour, wore a gown of pink chiffon, with tiered skirt trimmed with French flowers and rhinestones. She carried a bouquet of Columbia roses and baby's breath. Sam Shulman was best man. Other attendants were Ruth Shulman, sister of the groom, in maize velvet in bouffant style, trimmed with net; Pearl Katz, sister of the bride, in mauve georgette with ostrich trimmings; Mrs. Alfred Cass, white taffeta period gown; Mrs. Mack Kirk, white period gown of ring velvet, and Miss Susan Lutterman, in peach colour georgette. They all wore rhinestone bandeaux and carried bouquets of Ophelia roses and baby's breath. Groomsmen were Philip Grossman, Alfred Cass, Mack Kirk, Ben Spiers and Moe Bruger. Mr. and Mrs. I. Rubinstein attended the bride, the latter in a draped gown of black velvet with a corsage of red roses. Mr. and Mrs. I. Clamen attended the groom, the latter in a gown of white lace with a corsage of roses. Mrs. K. Shulman, mother of the groom, wore a gown of black lace and a corsage of red roses. Mrs. G. Katz, mother of the bride, wore a brown cut-velvet gown with a corsage of pink roses and lilies-of-the valley. Two hundred and fifty guests were received.

Schneider—Greenfield

The marriage of Miss Bertha Greenfield, daughter of Mr. and Mrs. H. Greenfield, to Sam Schneider, son of the late Mr. and Mrs. H. Schneider, took place August 28 at Beth Jehuda Synagogue. The bride, who was given away by her father, wore a gown of white beaded georgette. Her veil of net was arranged in cap effect with clusters of orange blossoms and she carried a shower bouquet of roses and lilies-of-the-valley. Miss Annie Greenfield, sister of the bride, maid of honour, wore a gown of white georgette crepe and carried pink roses. Hyman Schneider was best man. The bridesmaids were: Misses Celia Schneider, in peach colour beaded georgette; Annie Ellis, white taffeta trimmed with rhinestones; Lottie Fitleberg, cerise beaded gorgette; Phelian Cohen, green georgette trimmed with fringe; and Rose Mogilsky, green georgette crepe trimmed with lace. Their bouquets were of pink roses. Groomsmen were Hymie Kisses, Sam

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ENTERTAINMENT FOR BRIDES-ELECT

Mesdames M. Shane and D. Mendel were joint hostesses at a kitchen shower, Sunday, September 11, in honour of their niece, Miss Sara Ittkin, a bride-elect of November 3. Bridge and mah-jongg were played. Guests were: Mesdames A. Finestone, H. Levine, L. Bass, I. Abrams, H. I. Lavut, J. Shatner, A. Levine, M. Signer, M. Schniederman, E. Schneiderman, A. Rabin, L. Efros, J. Strean, B. Mendel, I. Levine, B. Schechter, I. Fortus, M. Strean, S. Yudin, M. Gillets, G. Endelman, S. Levine, M. Coblents, J. Ittkin, S. Long, J. Vassel, J. Ducoff, C. Shane, P. Borts; and Misses C. and R. Golub, Bess and Rose Grossman, Ruth Granofsky, Sarah Ittkin, Anne Drusin, Bessie Strean, Jennie Strean, Mary Abel, Jean Signer, Anne Borts, Sarah Starkoff, Yetta Gerkman, Gertie Pansy, Lily Kershman, Beckie Copple, Ruth Coblents, Helen Ittkin, Rose Yudin, Cecile Efros, Rose Foreman, and Goldie Mendel. Mah-jongg prizes were won by Mesdames A. Finestone and L. Bass. Bridge prizes were won by Mesdames S. Yudin, B. Mendel, C. Shane, A. Levine, and the Misses R. Golub, B. Copple, B. Strean, J. Signer and R. Granofsky. Assisting in serving were Mesdames S. Levine, M. Coblents, J. Ittkin, G. Endelman, and Misses Helen Ittkin and Ruth Coblents.

Mrs. Gordon Endelman entertained Sunday, September 18, at a bridge and crystal shower, in honour of her cousin, Miss Sarah Ittkin, a bride-elect of November 3. Guests were Mesdames L. Rubinovich, H. Levine, J. Jackson, S. Levine, I. Fortus, A. Levine, L. Slapack, B. Mendel, I. Levine, J. Strean, M. Coblentz, M. Shane, J. Ittkin, D. Mendel, and Misses Rose and Bess Grossman, Sarah Starkoff, Esther Goldberg, Sophie Salpeter, Rose Davidson, Mary Abel, Sarah Ittkin, Anne Borts, Ruth Coblentz, Anne Drusin, Nettie Silverman, Jennie Strean, Beckie Capolovitch, Sarah Altermas, Lea Caroline, Rae Kapusta and Lily Haber. Bridge prizes were won by Mesdames L. Rubinovich, L. Shapack, H. Levine, and Misses Lily Haber, Sara Ittkin, Anne Borts, Nettie Silverman and Beckie Capolovitch. Assisting in serving were Mesdames D. Mendel, M. Shane, J. Ittkin, M. Coblentz and Ruth Coblentz.

Among those who entertained in honour of Miss Bertha Greenfield, whose [illegible] place [illegible] Annie [illegible] Cosy [illegible] Mes- [illegible]tz, N. [illegible]der, E. [illegible]hman, [illegible] Lutwak, [illegible] Lottie Fitleberg, and Mrs. S. Lutwak, linen shower, at which the guests were Mesdames A. J. Landau, L. Shuster, F. Solomon, L. Solomon, H. Nemeroff, H. Schneider, E. Landau, S. Morantz, N. Wolfe, S. Finkelstein, E. Fleishman, W. Schneider, Glassman, H. Greenfield,

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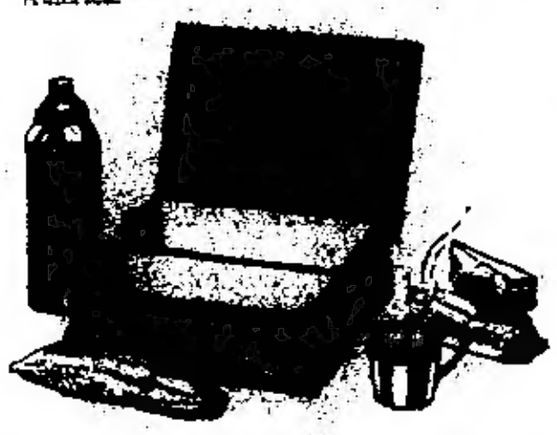

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and S. Lutwak, and Misses Annie Ellis, Lottie Fitleberg, Simmie Vitcoff, Freda and Leah Nadler, Celia Schneider, Lily [illegible], and Dora Sailer.

Miss Darla Matlin, St. Viateur Street West, entertained at a miscellaneous shower and bridge at the Lewis Reception Rooms on September 14, in honour of Miss Florence Lazarus, a bride-elect of November 6. Guests were Mesdames A. Matlin, B. Goldstein, G. Miller, B. Snyder, J. Golden, S. Dunbin, Millerat, Horowitz, Davids, Sunden, D. Davis, Baker, Kalin, and Misses Rae Lazarus, Jean Harris, Annie Harris, Jessie Zwillich, Rose Davis, Lily Cohn, Fanny Meyerson, Katie Abraham, Molly Miller, Leah Dancovitch, Molly Dancovitch, Claire Mendelsohn, Eva Mendelsohn, Annie Kwiat, Diana Abramovitch, Sony Hudis, Belle Epstein, Annie Stevens, Pauline Millerat and Sally Davids. Prizes were won by Mesdames A. Matlin, Baker, and Misses Pauline Millerat, Rae Lazarus, Sally Davids, Claire Mendelsohn, Annie Harris, Annie Kwiat and Milly Dancovitch.

Mrs. Harry Simon entertained at five tables of bridge on Wednesday, September 14, in compliment to Miss Bessie Husbcher, a bride of September 18. Guests were Misses Jeanette Harris, Molly Kauffman, Mary Amber, Ida Urman, Annie Steinman, Fanny Rubin, Esther Finklestein, Sadie Friender, Minnie Wiese, Betty Rubin, and Mesdames A. Stern, I. B. Brigger, I. Magill, G. Costiner, M. Sweet, A. Simon, B. Caplan and N. Heracovitch. Prizes were won by Misses Esther Finklestein, Betty Rubin, Mary Amber and Mrs. I. B. Brigger and Mrs. Caplan. Mrs. M. Sweet and Mrs. A. Stern assisted in serving. The bride was presented with a box of cutlery by Mrs. Harry Simon.

Mesdames M. Gertler, Laval Avenue, and H. Gertler, Hutchison Street, were joint hostesses at a miscellaneous shower and seventeen tables of bridge, Tuesday, September 13, at the Lewis Reception Rooms, in honour of Miss Goldie Gertler, a bride-elect of September 25. Prizes were won by Mesdames Ben Hoffer, L. Miller, W. Bernstein, H. Schuster, A. Eidinger, H. Schwartz, S. Ness, M. Cohen, M. Browman, Cohen, I. Claiman, S. Iseffe and Misses Greenspoon and Lily Sack.

Mrs. I. Rubinstein, Old Orchard Avenue, gave a linen shower, Sunday afternoon, September 11, in the Oak Room of the Windsor Hotel, in honour of Miss Sophie Katz, whose marriage was solemnized Sunday, September 18. Bridge prizes were won by Mesdames Schaeffer, L. Rubinstein, H. Levites, Henri Dandurand, N. Roseman, Alfred Cass, and Misses Sadie Bloomfield, Ethel Barr, Nellie Kirsch, Eleanor Diamond and Jessie Cotsen.

Misses Sylvia and Sophia Wolofsky entertained at a linen and personal shower and nine tables of bridge at the Cat and Canary Tea Room, Thursday evening, September 15, in honour of Miss Etta Kramer, of New York.

APPROACHING MARRIAGE

The marriage of Miss Florence Lazarus, daughter of the late Mr. and Mrs. L. Lazarovitch, to Moe Matlin, son of Mr. and Mrs. M. Matlin, takes place November 6, at Bnai Jacob Synagogue.

ENGAGEMENTS

The engagement is announced of Rose Norden, daughter of Mr. and Mrs. J. Norden, to Jack Palayow, of Montreal.

The engagement is announced of Miss Fay Steinman, daughter of the late Hyman Steinman and Mrs. Steinman, Laval Avenue, to John Ulenetzky, son of Mr. and Mrs. A. Ulenetzky, of this city.

Mr. and Mrs. M. Tomarkin, Esplanade Avenue, announce the engagement of their daughter, Ethel, to Isadore, son of Mr. and Mrs. David Schlaer.

The engagement is announced of Tillie, youngest daughter of the late Aliur Braunstein and Mrs. Rose Braunstein, Hutchison Street, to Ben Isbajter.

NEW YEAR GREETINGS

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THE JEWISH LAURENTIAN FRESH AIR CAMP

The Jewish Laurentian Fresh Air Camp was organized during the summer of 1925 by a number of ladies, who, with Mrs. P. Glickman at their head, devoted themselves to the idea of establishing a Fresh Air Fund that would provide fresh country air and good wholesome food for poor tired mothers and their very young children. Fresh Air Work appeals to our sympathies, because it concerns itself with the restoration of health, vigour, joy and ambition, which have been crushed down by a monotonous, unrelieved, necessitous existence in cold and uninspiring surroundings. So great is this appeal that the Jewish Laurentian Fresh Air Camp has been extremely well supported. During the summers of 1925 and 1926 several thousand dollars were contributed to pay the immediate expenses incidental to sending these poor women and very young children to farms in the Laurentian Mountains for two or three weeks. Double that sum has been contributed for the purpose of Fresh Air Work during this coming summer; and as a result twice as many poor mothers will benefit by an otherwise impossible country rest.

This temporary arrangement, although highly satisfactory, is but the beginning of that which the Jewish Laurentian Fresh Air Camp hopes to establish. It is the ambition of the Jewish Laurentian Fresh Air Camp to establish a permanent summer camp in the Laurentian Mountains that will provide adequate accommodation for needy mothers and their extremely young children, who will be given a two weeks' rest amid quiet and comfort. Several sites have already been proposed and it is expected that one will be chosen and a building erected which will be ready for occupation towards the summer of 1928. Communal undertakings of this kind have been extremely well supported in every large city throughout America, and it is to be hoped that the work of the Jewish Laurentian Fresh Air Camp will meet with like success.

The Jewish Laurentian Fresh Air Camp is a chartered society, which has held regular monthly general meetings and bi-weekly executive ones. Contributions to its funds have been given generously by such men as Allan Bronfman, H. Robinson, Edgar M. Berliner, H. Kellert, R. Blumenthal, Asch Ltd., S. Levinson and Sons, C. N. Sommer, A. Sommer, A. J. Alexandor, D. Perlo, A. M. Vineberg and others. It has been directed by Mrs. P. Glickman, president, in whose absence Mrs. L. Klineberg presided; vice-presidents, Mrs. L. Klineberg, Mrs. J. N. Neumann, Mrs. I. Rose and Mrs. H. L. Livingston; treasurers, Mrs. Myer Dobrofsky and Mrs. Ben Freedman; recording secretaries, Mrs. A. D. Paltiel and Mrs. Nathan Lande; corresponding secretaries, Mrs. Leo Neumann and Mrs. S. M. Rothman; entertainment committee, Mrs. Maurice Levi and Miss Reba Goltman, conveners; refreshment committee, Mrs. J. Roston, convener; finance committee, Mrs. Sam Leopold and Mrs. Joseph Cohen, conveners; special names, Mrs. Arthur Simon and Mrs. Michael Michaels, conveners; publicity, Misses Lena Askaloney, Anne Lerner, Malca Friedman; membership committee, Mrs. David Cohen and Mrs. Joseph Kruger, conveners, assisted by Mrs. Felix Leopold, Mrs. M. Greenblatt, Mrs. Jack Sigman, Mrs. J. Berger and Mrs. A. L. Freedman; fund conveners, Mrs. Harris Wener, Mrs. Sam Leopold and Mrs. Arthur Simon; legal advisor, Harold Neumann.

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Corner Greene Avenue and Sherbrooke Street Westmount 7040

Mr. and Mrs. Myer Segal announce the engagement of their daughter, Esther, to I. Lewis, son of Mr. and Mrs. J. Lewis, of Ottawa.

APPROACHING MARRIAGE

The marriage of Miss Bee Pellatt, daughter of Mr. and Mrs. M. Pellatt, to Max Myers, son of Mrs. T. Myers, will be solemnized at Bnai Jacob Synagogue, October 23, Rabbi Berger officiating.

BORN

Born to Mr. and Mrs. A. I. Katz, of Winnipeg (née Bernice Levey, of Montreal), September 19, a son.

At New York, Monday, September 12, to the wife of Melvin H. Levi, a daughter.

Friday, September 16, 1927, at Homeopathic Hospital, to Mr. and Mrs. Jack Wolfe, a son.

On September 11, at Royal Victoria Maternity Hospital, to Mr. and Mrs. J. Bregman (née Helen Walfish), a son.

September 13, at Royal Victoria Maternity Hospital, to Mr. and Mrs. A. D. Gould, a daughter; 9 lbs.

To Mr. and Mrs. Herman Kluger, of Toronto, at the Royal Victoria Hospital, Montreal, on Wednesday, Sept. 14, at 10.15 p.m., a son, eight pounds.

ENTERTAINMENT FOR BRIDES-ELECT

Mrs. S. Singer and Miss Sylvia Mintz gave a linen shower and bridge at the Lewis Reception Rooms Monday, September 19, for Miss Bee Pellatt, a bride-elect of October 23. Present were Mesdames E. Tessler, R. Dick, R. Pellatt, T. Spellman, L. Myerovitch, Y. Myerovitch, D. Myerovitch, M. Myerovitch, T. Myers, P. Reinblatt, K. Strulovitch, L. Rappaport, M. Lefkowitz, A. Apple, J. Rutenberg, Y. Solomon, M. Shears, M. Kuckoff, R. Weigensberg, L. Weigensberg, M. Cohen, G. Weiskop, S. Weiskop, C. Wasserman, S. Goldberg, Y. Marcus, Caplan, M. Sweet, F. Simon, L. Dick, A. Ichel, J. Leibovitch, M. Greenberg, H. Ashkenazy, Caplan and I. Shapiro; and Misses Mary Pellatt, Bertha Myerovitch, Leah Myerovitch, Sarah Myers, Ada Freedman, Polly Cantor, Lizzie Goffman, Freda Marcus, Annie Leibovitch, Freda Marcus and Jennie Weisboff. Prizes were won by Mesdames M. Myers, M. Sweet, T. Spellman, A. Apple and A. Ichel, and Misses Sarah Myers, Lizzie Goffman and Annie Leibovitch.

OBITUARY

Dr. Emile Duskes, son of Mr. and Mrs. S. Duskes, St. Lawrence Blvd., died September 11, in Baltimore, Maryland. He was born in 1899, and graduated from the Montreal High School in 1918. He entered medicine at McGill University, graduating in 1923 with honours. After experience in hospitals and general practice, he took up special work in surgery and pathology at the University of Maryland in Baltimore. Recently he was appointed associate Professor of Pathology at the University of Maryland in Baltimore. The American Medical Association gave him a fellowship. The funeral took place in Montreal, Tuesday, September 14, from the home of his parents.

Philip Kaufman, aged twenty-five, son of Mr. and Mrs. M. J. Kaufman, 5333 Park Avenue, died on September 14. The funeral was on Thursday, September 15, at 2 p.m. Members of Knights of Pythias were present.

September 18, at his residence, 10[illegible] Marlowe Avenue, Jacob Silberberg died in his sixty-fourth year. Funeral Monday, September 19, at 2.30 p.m.

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COUNCIL OF JEWISH WOMEN

Mrs. Caesar Misch, of Providence, R.I., will speak at the opening meeting of the Council of Jewish Women at 3 p.m. October 20. Tea, musicale. Executive: honorary president, Mrs. S. W. Jacobs; honourary vice-presidents, Mrs. E. M. Berliner, Mrs. L. Fitch, Mrs. A. Lesser; president, Mrs. Max Barsfield; vice-presidents, Mrs. B. Rubin, Mrs. A. E. Morris; recording secretary, Mrs. Jay Wolfe, 126 Grand Boulevard; corresponding secretary, Mrs. Joseph Freedman, 679 Marcil Avenue; social secretary, Mrs. Leo Feldman, 264 Vendome; treasurer, Mrs. I. Penner, 5177 Park Avenue; assistant treasurer, Mrs. A. Penner, 5324 Waverly Street.

J. P. O'Shea, Perrault Street, has made innumerable friends and clients in the Jewish community for the service and satisfaction given with glass for all building requirements, and for commercial purposes of all kinds. Whatever your glass needs, J. P. O'Shea can supply them promptly and satisfactorily.

The Menihan Arch-Aid Boot Shop has opened an attractive store in the Medico-Dental Bldg., 686 St. Catherine Street West, corner Bishop Street. There foot ease can be regained, for graceful and smart shoes are fitted by experts who have made a study of scientific fitting. The store is in charge of the Canadian manager, Max Harrison, who with Mrs. Harrison has taken up residence at De la Salle Hotel, Drummond Street.

The Canadian School of Electricity, Limited, 533 Phillips Square, is open for registration. There are classes leading to diplomas in electrical engineering, applied mathematics, electrical drafting and practical electrotechnics. Graduates in these subjects are qualified for remunerative positions. Among those who graduated last August were C. Leishman, Maurice Moses and Morris Silverman.

Arthur L. Kauffman, ex-student of St. Dunstan's, England, founded by the late Sir Arthur Pearson, Bart, G.B.E., enlisted in Montreal with the Royal Highlanders of Canada, and served in France. On his return he studied at the famous hostel at St. Dunstan's, and took a course in piano, vocal, diction and harmony at the Royal Academy of Music, London, under Fred Keel, famous composer. In Canada he studied with Merlin Davies, Welsh tenor. Mr. Kauffman is well known in musical and fraternal circles. He sings over the radio, giving exclusive concerts over CHYC in Montreal, and CKCL in Toronto.

He has started in business for himself, with headquarters at 2000 Mansfield Street. Mr. Kauffman is well equipped to give excellent service to those wishing to purchase pianos, organs, radios, gramophones, etc. He has an excellent piano-tuning department. For complete satisfaction see Mr. Kauffman, who knows what a good musical instrument is. Credit terms arranged. Phone Len. 0520 or Lachine 169-J.

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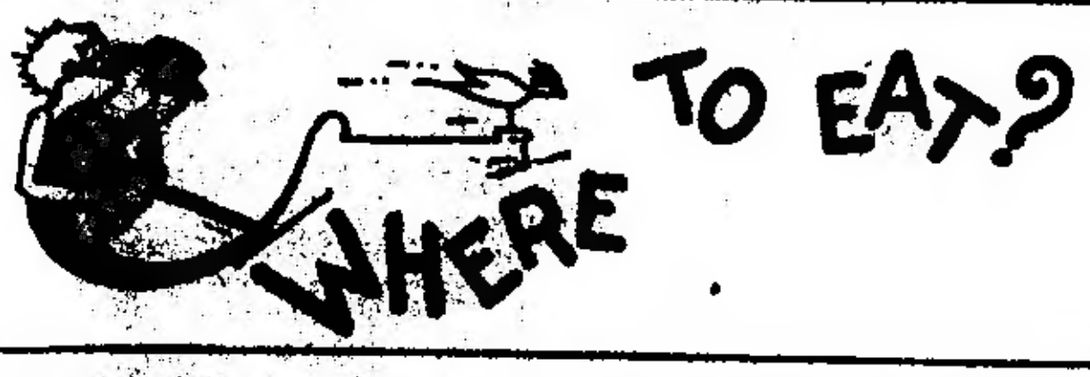
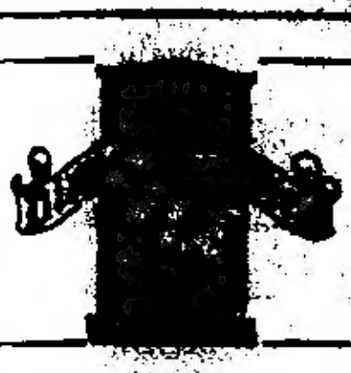
H.R.H. THE PRINCE OF WALES AND H.R.H. PRINCE GEORGE, WHO SPENT FIVE DAYS IN MONTREAL LAST WEEK, VISITED THE FUR ESTABLISHMENT OF A. J. ALEXANDOR, McGILL STREET, ON FRIDAY, SEPTEMBER 2. A. J. ALEXANDOR, WHO WAS PRESENTED TO THEIR HIGHNESSES WHILE CROSSING FROM ENGLAND ON THE "EMPRESS OF AUSTRALIA," PERSONALLY CONDUCTED A TOUR OF INSPECTION THROUGH HIS SHOP. THEIR HIGHNESSES, WHO PURCHASED THREE HANDSOME SILVER FOXES BEFORE LEAVING, PURCHASED THREE OTHERS THE NEXT DAY.





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Temple Emanu-El
4128 Sherbrooke Street West.
Rabbi Harry J. Stern

Stressing the three-fold purpose of the synagogue as a house of prayer, study, and of assembly, Rabbi Harry Joshua Stern, new rabbi at Temple Emanu-El, 4128 Sherbrooke Street, Westmount, delivered his inaugural sermon, Friday, September 16.

The rabbi, who came to Montreal as the successor to Rabbi Herbert J. Samuel, who died suddenly last summer while attending a conference in the United States, was formally inducted by Rabbi Ferdinand M. Isserman, of Holy Blossom Synagogue, Toronto. A feature of the ceremony was the induction of the Montreal editor of the CANADIAN JEWISH REVIEW by the Toronto contributing editor of the paper. Maxwell Goldstein introduced Rabbi Isserman. After the service, members of the congregation met in the lecture hall, where they were presented to the rabbis by a reception committee, composed of Mesdames Arthur Simon and J. N. Neumann. The executive of Temple Emanu-El is: Harry Joshua Stern, rabbi; Maxwell Goldstein, K.C., honorary president; Nathan Gordon, president; Peter Bercovitch, K.C., vice-president; Louis Wolfe, honorary treasurer; Charles N. Sommer, honorary secretary. Board of trustees: Dr. A. Bercovitch, Herman Frankel, Morris Ginsberg, A. H. Jassby, J. N. Neumann, A. Sommer; honorary trustees, Mark Workman, Sir Mortimer B. Davis; advisory trustees, J. C. J. Asch, B. Goldstein, A. Simon, M. Jacobs; Mrs. Arthur Simon, president Sisterhood; Joseph A. Dobrofsky, president Brotherhood.

Holy day services are: New Year's eve, Monday, September 26, 8.15 p.m., "The Three-fold Spell of Rosh Hashona"; New Year's, Tuesday, September 27, 10.30 a.m., "Judaism and the New Universe"; Sabbath Shuvah, Friday, September 30, 8.15 p.m., "Too Late"; Decoration service, cemetery, Sunday, October 2, 3 p.m.; Atonement, Wednesday, October 5, 7.30 p.m., "Spirit vs. Flesh"; Yom Kippur day, Thursday, October 6, 10.30 a.m., "The Spirit of Liberal Judaism"; Memorial service, 3.30 p.m. The Feast of Succoth begins Monday evening, October 10. Religious school registration for Sunday, October 2, at 10.30 a.m. Nathan Caplan will assist the Rabbi in supervising the work of the school. Hebrew instruction will be given this year by a competent teacher. Children may register for the class in Hebrew.

Spanish and Portuguese Synagogue, 135 Stanley Street.

Dr. H. Pereira Mendes, of New York, will preach as follows: September 27, "Altruism"; September 28, "Responsibility"; October 1, "Penitence in the Highest Hebrew Meaning"; October 5 (evening), "Atonement"; October 6, "The Greatest Teaching of Our Religion." Dr. Mendes has preached in Montreal a number of times, the last being in 1925, when he conducted the holy day services in this synagogue.

Shaare Zion Congregation, Claremont Avenue, below Sherbrooke Street.
Rabbi Julius Berger

In addition to the regular Friday sundown service, the synagogue has instituted a late service, which commences Friday, October 21, at 8.15 p.m. Services are held in Beth-Hamedrash, or chapel, daily at 7 a.m. There is a Minyan every evening and a men's class which meets for study.

The library is accepting gifts of books in memory of departed friends. In the juvenile department there are over a hundred books in English. In Hebraica there are the Talmud, the codes, Mishnayoth, Rambam, Midrashim, and among the miscellaneous books commentaries on the Bible and prophets. Soon after the holidays a librarian will be in charge at intervals during the week. Pupils of school will be permitted to borrow one or two books at a time for home reading. Sisterhood, Boy Scouts and Girl Guides will have their opening shortly. Sunday School registration October 2, at 10 a.m. The committee of Hebrew education is arranging study periods, during which the Rambam will be discussed. I. Ressler has presented the synagogue with a set of Rambam.

Holy Day Services:- Rosh Hashanah Eve, Monday, September 26, at 5.35; Rosh Hashanah I and II, Tuesday and Wednesday morning, September 27 and 28, at 8; reading of the Law at 10; sermon at 10.30. Mincha (afternoon service) at 5.35. Friday, September 30, at 5 p.m. Yom Kippur, Wednesday, October 5, Kol Nidre, at 5.30 p.m. Yom Kippur, Thursday morning, October 6, at 8; reading of the Law at 10.30; memorial services at 11; sermon at 11.40. Friday, October 7, at 5 p.m. Succoth, Monday, October 10, at 5 p.m. Succoth, Tuesday and Wednesday mornings, October 11 and 12, at 8.45; sermon at 10.30. Hoshana Rabba, Monday morning, October 17, at 7 a.m. Shmini Azereth, Monday, October 17, at 5 p.m. Shmini Azereth, Tuesday, October 18, at 8.45; memorial services at 10.15; sermon at 10.45; Mincha at 5; Maariv at 5.30. Simchas Torah, Wednesday, October 19, at 8.45 a.m.; Mincha at 5.

Sermons: I. Rosh Hashanah: "The Twofold Judgment." II. Rosh Hashanah: "The Ocean—Life." Shabbos Shuva: "Repeat or Prevent." Kol Nidre: "When God is Near." Yom Kippur: "Too Late." The allotting of seats for the high holy days is going on.

Additional Montreal news on page 132.

The murder of a Jewish girl in Constantinople led to many demonstrations on the part of Jews, especially Jewish women, demanding justice for the slain girl. Osman Bey, the murderer, is under arrest and nine Jews were also placed in custody as a result of the demonstrations.

Temple Emanu-El

4128 Sherbrooke Street West - Westmount

A committee will be in attendance at the Temple

FOR THE PURPOSE OF ALLOTTING SEATS FOR THE COMING HOLY DAYS ON THE FOLLOWING DATES:

Sunday, September 18, at 10.30 A.M.
Wednesday, September 21, at 8 P.M.
Sunday, September 25, at 10.30 A.M.

Applications may be made to Hon. Secretary C. N. Sommer, Lan. 0194 or to Louis Wolfe, Wal. 3939, chairman seating committee.

Temple Emanu-El Telephone - - - - - West 4184

Congregation Shaare Zion

RASH HASHONAH this year occurs on Tuesday and Wednesday, September 27 and 28.

SHAARE ZION Synagogue on Claremont Avenue has already won for itself a name in this community.

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A COMMITTEE WILL BE IN ATTENDANCE EVERY SUNDAY MORNING, beginning with September 11, and every Wednesday and Thursday evening, eight to ten o'clock.

IN MEMORIAM

In loving memory of Dr. Abraham Goltman, M.D., L.R.S.P., Edinburgh. Beloved son of the late Hannah and Samuel Goltman, who passed away September 16, 1916. Inserted by his loving sister Rebecca. Absent but not forgotten.

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M. MARKMAN
Tickets on sale every evening from 7 to 10.30.

For Building and Maintenance

REAL ESTATE
We offer [illegible]
for [illegible]
Make your [illegible] important.
NEW[illegible] REALTIES, LTD.
177 St. Catherine St. West Lancaster 6197

G. & J. E. GRIMSON
LEADED GLASS
Mirrors - Windshields
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ROMEO ROBERT
PLASTERER CONTRACTOR
505 ABRAHAM ST., MONTREAL
PARK EXTENSION

SAYER ELECTRIC
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Contractors for Electrical Equipment
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R. SHAPIRO
CONTRACTOR
Painter and Interior Decorator
1226 St. Urbain Street

J. BECKER
PLUMBING AND HEATING CONTRACTOR
202 Villeneuve West
BELAIR 5145

ACTION MEANS ACTION

"Selling property by auction is the only method of obtaining quick results, for 'auction means action'," according to Fits-James E. Browne, president of the House of Browne, Limited, in an interview with the JEWISH REVIEW yesterday.

"Auctioning a property is the shortest and surest method of obtaining quick results," Mr. Browne went on to say "When an estate is to be divided up, a company in difficulties wish to have their assets liquidated as rapidly as possible, or for any other reason a piece of property must of necessity be turned into cash in the shortest possible time, then the auctioneer is the expert to be called upon to effectively create abstract property holdings into tangible and flexible cash. But the auctioneer must know his line, just as the boot and shoe salesman must know his goods. Once it has been decided to hold an auction sale, then everything rests with the auctioneer. The results gained depend on the ability of the auctioneer.

Mr. Browne then introduced his two sons, H. S. B. Browne and John James E. Browne, who manage between them the different departments of the firm. The number of departments was astonishing but the most interesting was that of the record department. There a record of every sale in the city of Montreal has been kept for over a period of thirty years. That department can also inform you who the owner of any property is, with the size and taxes of it. Another interesting department was that of the chain store department whose records show the number of people passing certain corners at the various hours of the day and the estimated amount of money each is carrying on him.

It was an education to be shown the offices of the House of Browne, Limited, and to view each department. The members of the firm are always pleased to show any one over their offices, for as Mr. J. J. E. Browne stated, "No one can realize the amount of work and detail that a first-class firm has to do for its clients until they see it for themselves."

BEAUTY OF BODY IS DEPENDENT ON GRACE MORE THAN ON ANY OTHER ONE FACTOR. NO MATTER HOW SYMMETRICAL THE LINES OF YOUR FIGURE, EASY MOTION AND RHYTHM IS THE TRUE TEST OF BEAUTY. WHERE THER IS AWKWARDNESS, THERE CANNOT BE BEAUTY.

STARTING SEPTEMBER 15 EVERY DAY FROM 9 A.M. UNTIL 10.30 P.M. THERE WILL BE CLASSES CONSISTING OF FUNDAMENTAL EXERCISES, CLASSICAL, FOLK ENSEMBLE, MODERN AND ALL KINDS OF DANCING. NO EFFORT WILL BE SPARED TO MAKE OF ADULTS OR CHILDREN CAPABLE, GRACEFUL AND BEAUTIFUL BOYS OR GIRLS, OR MEN OR WOMEN.

IF YOU ARE INTERESTED IN ANY OF THE CLASSES, CALL IN PERSON AND MAKE APPLICATION. SOMEONE WILL ALWAYS BE AT YOUR SERVICE TO GIVE YOU ANY DESIRED INFORMATION AT THE RUVENOFF SCHOOL OF DANCING (ESAK RUVENOFF, BALLET MASTER), TEACHER OF CLASSICAL, INTERPRETATIVE, MODERN AND OTHER DANCES, ST. CATHERINE STREET, OPPOSITE STRAND THEATRE.

GUERTIN, PAINTER AND DECORATOR, HAS EXECUTED WORK FOR A. DRAZIN, IN THE BARAT COURT APARTMENTS, THE MOUNTVIEW AND THE LANSDOWNE APARTMENTS, WESTMOUNT. EXPERT WORK WAS SHOWN IN EVERY DETAIL. THE COLOUR SCHEME IS TASTEFUL AND THE TREATMENT BOTH ORIGINAL AND ARTISTIC. GUERTIN HAS BEEN IN CHARGE OF MANY HANDSOME BUILDINGS IN MONTREAL. HE IS READY TO TAKE CHARGE OF PAINTING, RE-MODELLING OR DECORATING BY THE JOB, CONTRACT OR THE HOUR. PHONE LAN. 6346 OR EAST 1056J. GEORGES GUERTIN, 3664 ST. DENIS STREET.

Montreal Park Co. sold to Herman Rutman lots Nos. 26-225, 226 Cartierville, without buildings and fronting on O'Brien Boulevard, for $1,350.

Dr. Ludwig Hollaender, a director of the Union of German Citizens of the Jewish Faith, celebrated his fiftieth birthday anniversary. The Central-Verein Zeitung, the organ of the Union, issued a special number in honour of the occasion, extolling the great qualities of the celebrant.

LOANS ON THRIFT PLAN
$50 to $5,000
at a cost of 6% plus 2% service fee, repayable monthly.
We Pay 5½% on Savings
on our Investment Security plan.
INDUSTRIAL LOAN & INVESTMENT CORPORATION
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320 PEEL STREET - MONTREAL

No Noise
No Dust
No Labor
Absolutely SAFE
ADAMS OIL BURNERS
OVER 500 in MONTREAL
Adams Oil Burners are now equipped with the new Adams *Silencer*. If necessary, your old model Adams Burner can also be silenced.
Write, phone or *call for demonstration*
We Service All Makes of Burners
ADAMS OIL BURNERS, LIMITED
18 Cathcart Street, Montreal
Phones: LAnc. 1207-8-9

To Our Patrons . . .
A Happy and Prosperous New Year
DESKIN BROS.
Cleaners and Dyers
54 CHAMPLAIN STREET Cherier 2141

Roofing of All Kinds
It is remarkable how many different kinds of roofing there are to-day. There seems to be a new type of composition roof out every week or so.
Before you decide on the kind you will use consult with us and let us suggest what we think most suitable. There may be a kind you know nothing about.
GEO. W. REED & CO., Ltd.
37 St. Antoine Street - MONTREAL

L. N. & J. E. NOISEUX
802-803 Notre Dame West
1362 Notre Dame West 1891 Sherbrooke Street West
LARGEST WALL PAPER IMPORTERS
BUILDERS' HARDWARE AND PLUMBERS' SUPPLIES

Don't go through another winter with an old furnace.
Have your plumber instal a
Gurney

MARRIAGE

Klineberg—Hornstein

The marriage of Miss Gertrude Hornstein, daughter of Mrs. Minnie Hornstein, of Montreal, and the late S. Hornstein, to Dr. Jacob Klineberg, of Los Angeles, son of Mrs. Sarah Klineberg and the late Mr. Klineberg, was solemnized August 3 in Los Angeles. Cantor Joseph Strinkovsky officiated.

ENTERTAINMENTS FOR BRIDES-ELECT

Mrs. C. H. Grosener, City Hall Avenue, entertained at a kitchen shower September 18 in honour of Miss Leah Nadler, a bride-elect of October 26. Guests were: Meadames M. Byer, H. Cliner, H. Shtorter, N. Thau, E. Livshitz, M. Livshitz, I. Greenberg, I. Kugelmass, A. Nadler, S. Abrams, A. Grosener, H. Chayovitch, Max Weiser, and Misses Stella Levy, Freda Nadler, Neda Averson, Sophie Averson, Anne Grosener, Rebecca Nadler, Florence Grosener, Flo Kirsh, Sylvia Slatcoff, Raé Grosener and Sarah Grosener. Bridge was played at six tables and prizes won by Mrs. Max Weiser, Misses Sylvia Slatcoff, Flo Grosener, and Meadames S. Abrahams, I. Greenberg and Mrs. Thau.

HADASSAH

North End Chapter of Hadassah held its first meeting at the home of Mrs. N. Black, Bloomfield Avenue. Mrs. L. Matthews, the president, presided, and spoke of the forthcoming bazaar. Mrs. Matthews is leaving to spend a few weeks in the States. Meadames S. Cooperstone and N. Black will be in charge of the chapter. Miss Dora Black played the piano, accompanied by Misses Sally Herscovitch and Ethel Cohen. Tea and raffle netted $4 with a donation of $1 from Mrs. Black. Mrs. Cooperstone won the raffle, a mustard jar. Next meeting will be a bridge and shower., October 24, in Annex Hall, in aid of the bazaar.

The entry of the Distillers' Company, Limited, of Great Britain, into the Canadian field this past winter, is important for Canada, but perhaps more important still for Canadian Jewry, in as much as this important step was taken only after negotiations with the Distillers' Corporation, Limited. The Canadian Distillery, which had as its heads Sam Bronfman and Allan Bronfman, was reorganized and linked with the famous British institution, through the establishment last February of the Distillers' Company of Canada, Limited. The personnel of the board of the company is as follows: President, Sir Wm. R. Ross, chairman and managing director of the Distillers' Company, Limited, of Great Britain; Vice-President and Managing Director, Samuel Bronfman, president of the Globe Bedding Company, Limited, of Winnipeg, and Vice-President of Brintcan Investments, Limited; Secretary-Treasurer, Allan Bronfman, B.A., LL.B., secretary-treasurer of Brintcan Investments, Limited; Director, W. B. Cleland, of Hamilton, Ontario, for several years general manager of the Ontario Government liquor dispensaries and vice-president of the Distillers' Company of Canada, Limited.

The Distillers' Company, Limited, of Great Britain, is by far the greatest company of its kind in the world. With its associate and subsidiary companies, known as the D.C.L. group, with headquarters at Edinburgh, Scotland, it has paid-up capital and resources exceeding two hundred and fifty million dollars. Through its linking with the D.C.L. the Canadian company will have the benefit of the experience gained by the British firm in its 300 years of business.

The D.C.L. controls to a large extent the manufacture in Great Britain of whiskies, gins, industrial alcohol, yeast, carbonic acid gas, acetone, power spirit, methylated spirits and numerous other by-products.

The administrative genius of the D.C.L. group is William H. Ross, chairman of the board and managing director, with whom are associated Earl Haig, Lord Rootstown, Lord [illegible]avington, Lord Dunn, [illegible] Walker and Sir James Calder.

The Distillers' Company of Canada, Limited, will place on the market the finest of American, Canadian, Scotch and English brands.

Sam Bronfman, Allan Bronfman and H. Bronfman, who are connected with the D.C.L., have but recently come from Winnipeg, where they were active in communal work. During the three years that they have been in Montreal, they have played a large part as members of the Jewish community.

1927 —— *NEW YEAR GREETINGS* —— 5688

J. E. FOURNIER, LIMITED

TRAVELLING GOODS

NOTRE DAME STREET - - - MONTREAL

Tel. Belair 5981 137 Mount Royal Ave. West

FURS

S. GROSSMAN

Extends to the Jewish Community, Patrons and Friends His Best Wishes for a Happy and Prosperous New Year

Large Assortment of Furs

Chapell Seal Coats $60.00 and Muskrat Coats from $170.00

BEST NEW YEAR GREETINGS

J. GILLETZ & CO.

1188 City Hall Avenue - - - - Bel. 1805

NOTRE DAME DE GRACE

THE ROSEBUD SHOP

Florists

Will be prepared to meet your requirements for the new year

5370 Sherbrooke West - - Walnut 1651

New Year Greetings from Plateau 2520

R. WAISBERG

FUR COATS MADE TO ORDER

All kinds of neckpieces, at very reasonable prices.

988 St. Lawrence Blvd. MONTREAL

STEWART-DUSSAULT

FINE SHOES

1428 PEEL STREET, MONTREAL Tel. Uptown 3262

Opposite Mount Royal Hotel

Happy New Year to Canadian Jewry!

I wish it to be the year of greatest Zionist accomplishments.

H. M. CAISERMAN

of H. L. BROWN & CO.

Insurance Brokers and Mortgages 419 Power Building

PHONES UPTOWN, 5462, 5463

NEW YEAR GREETINGS FROM

INTERNATIONAL MUSIC STORE

(RAMSPERGER'S)

CLASSICAL SHEET MUSIC A SPECIALTY

Also Complete Stock of

VIOLINS, MANDOLINS, GUITARS, BANJOS, UKULELES, STRINGS and ACCESSORIES

633 ST. CATHERINE ST. WEST (Between Mountain & Crescent Sts.)

New Year Greetings

FELS & FELS

ADVOCATES

263 St. James Street

Tel. Harbour 5696

A. MENDEL

Furrier

Extends to His Jewish Clientele Greetings for a Happy and Prosperous New Year

4859 SHERBROOKE ST. W.

Westmount 3574

New Year Greetings to Our Clientele!

Fresh Country Eggs for Invalids or children. The very best eggs to be had.

EUROPEAN DAIRY

Delivers to your door

PHONE LAN. 5151 and BEL. 1884

Butter, Eggs, Cream, Cheese

Buttermilk served from all our 3 stores

1647 St. Dominique St. 4958 St. Dominique St.

NEW YEAR GREETINGS

Reinhart & Blackman

Public Accountants

100 St. Catherine Street West

MONTREAL

New Year Greetings from

Claremont Fruit Store

The Store of Service and Quality

4938 Sherbrooke St. W.

WESTMOUNT

Tel. West. 2350

New Year Greetings—Montreal

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Jacob [illegible]
4555 Sherbrooke St. W., Apt. 42
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. L. A. Kravitz
and family
9A Grey Ave.
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. [illegible]
11 [illegible]
[illegible]
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. [illegible]
422 [illegible] Ave.
[illegible]
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. Kusener
and family
113 St. Joseph Blvd. West
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. E. J. Kusener
and family
4258 Dorchester St. West
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. Laing and family
337 Girouard Ave.
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. I. Lande
513 Grosvenor Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. L. M. Lande
1621 Hutchinson St., Apt. 1
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Dr. J. Lande
3539 Park Ave.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Dr. and Mrs. Nathan Lande
3539 Park Ave.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Dr. and Mrs. Abel Lax and
daughter, Frances
40 Querbes Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. L. Lazarus and family
185 Vendome Ave.
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. J. S. Lazarovits
497 Bucarie Blvd.
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. T. Lazarus and family
1000 Lajoie Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. Leckner
and daughter
4424 Jeanne Mance St.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. W. Levikoff
and family
268 Vendome Ave.
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Sam Levine
and family
658 Outremont Ave.
Outremont, Que
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. H. Levy
and family
25 Joyce Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mrs. S. Lewis and family
723 Durocher Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Dr. Barney Lightstone
Medico-Dental Bldg.
St. Catherine St. W.
Montreal, Que.
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Harry Lightstone
5944 Park Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. E. Littner
and family
1692 Hutchinson St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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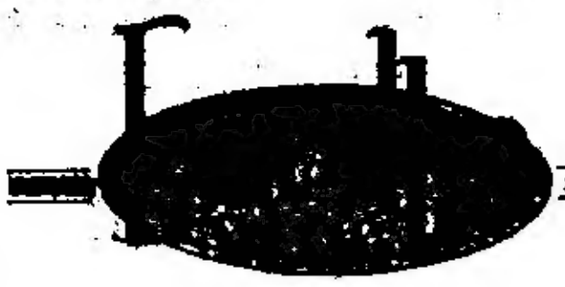
5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Hyman Littner
(Née Rae Katzenberg)
125 Dante St.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.



AN INSTITUTION BUILT ON A STANDARD OF STYLE AND QUALITY

Wishing you a happy and prosperous New Year

WITH the advent of the NEW YEAR comes the DAWN OF REALIZATION — the fulfillment of our dream —the success of LUCILLE'S.

Your kind appreciation has contributed in a large measure to the success of our debut, and for this we thank you very heartily.

WHERE FASHIONS ORIGINATE —AND STYLE PREDOMINATES

AT 284 ST. CATHERINE WEST

A NEW YEAR THOUGHT FOR WOMEN

The Bien Jolie Under-Girdle Corsette

Among the many new and perfect fitting foundations designed by Bien Jolie—and shown by our Corsetry Department, are corsettes with special under-girdle features, to give smoother, smarter lines to those whose figures need added restraint.

Our Corsetiere will fit you with the proper foundation garment.

Be good to your figure!

Ask the advice of the most expert of corsetieres

C. J. GRENIER & CO.

Importers of Better-grade Corsets

403 St. Catherine St. East - MONTREAL - East 7607

Come! all good
friends draw near.
With a glass of
Martin's Beer
That will bring us
all good cheer,
Let's drink to a
healthy year!

The Hon. MEDERIC MARTIN, Mayor of Montreal
and President of Mount Royal Breweries

Product of **MOUNT ROYAL BREWERIES, LIMITED**

Available at all hotels, cafes and licensed grocers

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Joseph Livshitz
497 Lansdowne Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. J. S. Lonn
and family
4538 St. Urbain St.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Dr. and Mrs. E. Lozinski
and daughter
101 Marlowe Ave.
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. Marchvitch
and family
1696a Hutchinson St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. Marcovitch
and family
5586 Clarke St.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. I. Miller
and family
790 Rockland Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. Miller
and family
712 Notre Dame St. W.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Irving Mindel
and family
798 Champagneur Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. Morantz
and family
370 Marcil Ave.
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Ross Myers
and family
154 Laurier Ave. W.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Samuel Myers
and family
269 St. Joseph Blvd. W.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr, and Mrs. A. Nirenberg
661 Querbes Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

HYDE PARK
LONDON DRY GIN
26 oz $2.50
40 oz oval Flask $3.75

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. M. L. Ostro
and family
2744 Hutchison St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. David Pearson
and family
1557 St. Mark St.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. Pesner
Mount Clair Apts.
Outremont, Que.
Extend to all their friends and relatives their best wishes and the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. N. Pesner
5324 Waverley St.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. Pervin
and family
1175 St. Mark St.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. Poyanner
5260 Park Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes and the compliments of the season.

Hiram Walker & Sons, Ltd.

WALKERVILLE - - ONTARIO

Extend the Season's Greetings

1927 5688

FRONTENAC BREWERIES

Extend to their Jewish clientele

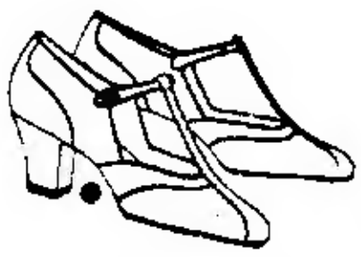
Best Wishes for this

New Year, 5688

ARCH-AID

With Heartiest Wishes for the New Year, 1927 - 5688 we Welcome the Members of the Jewish Community to the

Arch-Aid Boot Shop



Introducing to Montreal Our Famous "Arch-Aid Shoes" for Women

ARCH-AID Shoes are highly recommended, not alone for their perfect fitting qualities, but also for their graceful lines and smart patterns.

These shoes will win instant admiration from the observer and much gratitude from the wearer.

Fitted by experts who have made a study of scientific fitting.

Illustrations from Stock

Our stock is filled with the newest numbers of Hamilton Arch-Aid footwear. The styles pictured here are but a few of the many we carry. Come in and try on a pair.

Arch-Aid Boot Shop

Medico-Dental Building

686 St. Catherine St. West

Cor. Bishop St.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. P. Prosner and daughter
5049 Sherbrooke St. W.
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. J. Prepas and family
4155 St. Catherine St. W.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. George Rabinovitch
624 Belgium Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
A. Rabinsky
714 Bloomfield Ave.
Outremont, Que.
Extends to all his friends and relatives his best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. L. Raich and family
2332 Hutchison St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Charles Redlich and family
294 Sherbrooke Street W.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. Joseph Reinblatt and family
206 St. Joseph Boulevard West
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. Reinblatt
5245 Waverly Street
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. H. Reitman and family
22 Sherbrooke Street West
Apt. 11 Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. L. Reitman and family
275 Addington Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. M. Richer and family
250 Bloomfield Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. Richstone and family
85 Mount Royal Avenue West
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Miss Rae Etta Rigler
40 Querbes Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. [illegible] and family
1612 Bordeaux Street
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. [illegible] Roitburd
[illegible] Street
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Dr. and Mrs. Louis J. Rosen
4827 Park Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. Rosen
725 Querbes Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Z. Rosen and family
5274 Park Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Charles L. Rosenberg
4626 St. Urbain Street
(1798 St. Urbain St., old number)
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. I. Rosenberg and family
213 Hampton Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. M. Rosenstone
1115 Lajoie Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Henry Rothbart
37 Marlowe Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. Rothchild and family
60 Northcliffe Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. George Rotsky
214 Bishop Street
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. E. Rubin and family
237 Decarie Boulevard
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Dr. and Mrs. J. Rubin and family
453 Strathcona Avenue
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A Happy New Year 1927
Mr. and Mrs. A. Randolph
[illegible] Hutchinson Avenue
[illegible]mont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. J. L. Sebbath and family
[illegible] Oxford Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Alfred Salomons
and family
727 Querbes Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. M. Schachter
and family
155 Mount Royal Avenue West
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Bernard Segal
and son, Myron
Cornwall, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. M. Seidman
45 Nelson Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Louis Shacove
and family
2002 Folsom Street
Los Angeles, California
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. J. Shalinsky
4395 Esplanade Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Sam Shenkman
5956 Sherbrooke West
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Sheppard Shapiro
239 Beaconsfield Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. H. Shiller and son
1347 Lajoie Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1972
Mr. and Mrs. Morris B. Signer
Apt. 1, **75 Mount Royal Avenue W.**
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mrs. Wolfe Signer and family
5041 Park Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A Happy New Year 1927
Mr. and Mrs. M. Silverman
and family
5926 Park Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. M. Simon
40 Elmwood Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. C. Slabotsky
and family
285 Querbes Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Moe Slabosky
52 Nelson Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Dr. and Mrs. A. S. Solomon
143 Vendome Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. J. Solomon
and family
505 Grosvenor Avenue
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Dr. and Mrs. Myer Solomon
and son
64 Notre Dame de Grace Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. A. Sonenberg
and family
1046 Van Horne Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Harry Spector
1090 Laurier Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Dr. and Mrs. Simon Sperber
20 Cote St. Catharines Road
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Colin Spiegel
639 De l'Epee Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Max Stavies
and family
702 Bloomfield Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. M. Steinman
and family
5128 Jeanne Mance Street
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

Telephone: UPTOWN 9368

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Lady Vogue

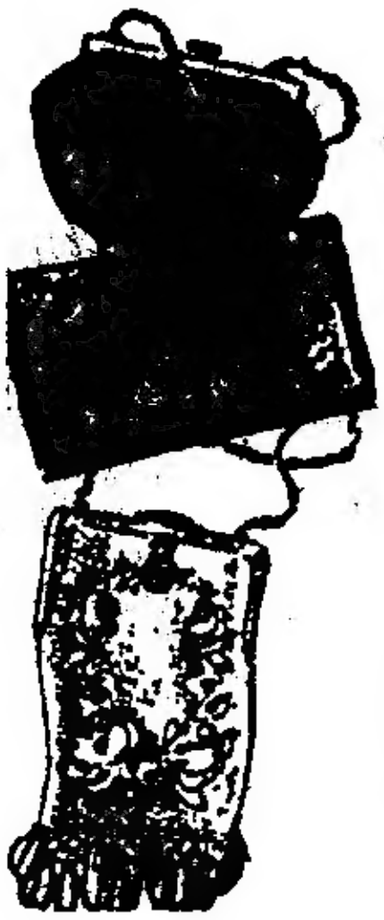
MILLINERY

We Specialize in:
English Felts, also Tailor Made Hats of every description for Fall Wear

506 St. Catherine Street West
One door west of Peel Street

Extends New Year Greetings

Autumn Showing of Exclusive Hand Bags



The most authentic versions of fashion in Milady's Hand Bags now on display.

New style interpretations in Reptile Skin, Lizard, Alligator, Python, etc.

Wardrobe Trunks, Suit Cases, Club Bags, Hat Boxes, Ensemble Sets and everything for travel.

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Fine Leather Goods Store

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is to preserve her beauty, youth and charm!

Beauty treatment that will benefit you, is to be had at

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Uptown 0687

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Molson's Brewery is the oldest in Canada, and the second oldest on the North American Continent.

Since its establishment in 1786 Molson's Brewery has been noted for the standard of quality maintained in brewing fine ale.

And after 142 years Molson's Ale is still the most popular bottled Ale sold in Montreal.

Molson's Brewery Limited

5688 *Extend the Season's Greetings* 1927

5688 A HAPPY NEW YEAR 1927
Israel Stober
1815 Notre Dame Street West
Montreal, Que.
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Dr. George J. Strean
4695 Sherbrooke Street West
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Max Strean and daughter, Bessie
4695 Sherbrooke Street West
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. H. Taffert and family
5062 Sherbrooke Street West
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. M. Takefman
74 Northcliffe Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mrs. Moses Taub and family
5826 Park Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. H. Titleman and daughter, Edith
758 Bloomfield Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. C. Verner and family
4661 Park Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. Walfish and son, Edward
5123 Esplanade Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Gus Walfish and family
5017 Esplanade Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. Weiner and family
463 Old Orchard Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. I. Weiner
231 Addington Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. I. Weininger and family
5 Bagg Street
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. L. Wexler and family
578 Cote St. Antoine Road
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. David Wolfe and family
3692 Lasalle Boulevard
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Louis Wolfe and family
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Harry Wolfe
5854 Sherbrooke Street West
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Ralph Wolfe and family
716 De L'Epee Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

New Year Greetings

WHOLESALE AND RETAIL

A. DIONNE, SON & COMPANY

IMPORTERS OF

High Grade Food Products

ESTABLISHED 1870

Corner Drummond & St. Catherine Streets
MONTREAL

5688 A Happy New Year 1927
Mr. and Mrs. Yanofsky and family
19 Joyce Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. H. Yanofsky and family
4589 Colonial Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. P. Yanofsky and son, Michael I. Yanofsky
4597 Colonial Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. N. M. Yonson and family
1620 Hutchison Street
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. F. Zabetsky and family
520 Canning Street
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. William Ziff and family
360 Villeneuve Avenue West
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

Received Too Late for Classification

5688 A Happy New Year 1927
Mr. and Mrs. Peter Braunstein and daughters
5371 Park Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Henry Cohen and daughter, Rena
615 Bloomfield Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. B. Friedman
4387 Westmount Avenue
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. S. Guttman
1235 Lajoie Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Max Harrison
De La Salle Hotel
Drummond Street
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Barnett E. Laxer
5462 Sherbrooke Street West
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. J. Merson and family
639 Bloomfield Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
D. Mestel
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Hyman Nemeroff and sons
5156 Jeanne Mance Street
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. J. N. Neumann and family
204 Cote St. Antoine Road
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Abram Rapp and baby
385 Ile L'Epee Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. M. Rudolph and children
425 Champagneur Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

Additional New Year Greeting Cards on page 179

SALOMONS FUR COMPANY

take this medium of wishing
its Jewish Clientele

A HAPPY NEW YEAR

During the New Year Look at a Rosy Future through

GLASS

Supplied by

J. P. O'Shea & Co.

Show Cases, Counters, Soda Fountains, Tables, Chairs and All Restaurant Accessories

Metal Store Front Construction

Vitrolite Sani Onyx

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THE ONLY BEER

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Genuine Imported "Urquell"

Pilsner Beer

Absolutely Pure (KOSHER) and Wholesome

You'll enjoy every drop of it

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LEARN ELECTRICITY

Electrical experts earn BIG PAY. There is a constant demand for TRAINED MEN. Electrical experts earn $3500 to $5000 per year. NO HIGH SCHOOL OR COLLEGE EDUCATION REQUIRED.
WE ASSIST OUR STUDENTS TO EMPLOYMENT.
YOU CAN EARN WHILE YOU LEARN.
New Day and Evening Classes now forming. Come in — Let's discuss your future.
Day, Evening and Correspondence Classes.

CANADIAN SCHOOLS ELECTRICITY

533 PHILLIPS SQUARE, MONTREAL

BECKOW'S SILKS

WISH ALL THEIR FRIENDS AND PATRONS A HAPPY NEW YEAR

Five Stores

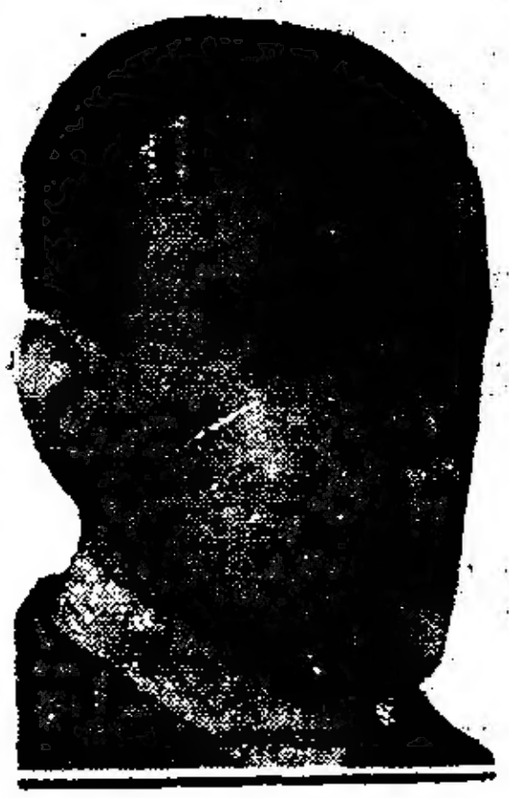
415 ST. CATHERINE WEST	UPTOWN 8809
465 ST. CATHERINE WEST	UPTOWN 9172
496 ST. CATHERINE EAST	EAST 0644
528-30 ST. LAWRENCE BLVD.	LANC 6476
386 ST. LAWRENCE BLVD.	

H. R. GUTHEIL

FUR DRESSER AND DYER

931-933 Amherst St., MONTREAL — Tel. East 0019

Takes this medium of wishing his Jewish clientele
A HAPPY NEW YEAR



Hon. Athanase David

Provincial Secretary

Extends to the members of the Jewish community
his best wishes for a
Happy and Prosperous New Year.

1927—5688

David in Painting

Notable Array of Canvases Portraying Biblical Figure

By M. J. SPIVACK

(By arrangement with *The American Hebrew*. Copyright. Reprint rights reserved.)

From the very inception of mediaeval art David appears in an important role which he never relinquishes. In those marble sarcophagi of the Catacombs of Rome, which were to the early Christians what the Egyptian tombs were to the ancients, we find a fresco on the ceiling of one of the subterranean chambers showing David as a shepherd with his sling. That was the first painting of David. The number now is beyond count. And whereas the first drawings were crude, as the years passed each generation contributed authentic masterpieces, so that now the gallery of David paintings contains the names of the greatest artistic geniuses of every age.

In fact many masters painted David, not once, but again and again. Tissot of France alone did eleven such pictures. Rembrandt, the incomparable Dutch portraitist, has left us nine paintings of David. The immortal stylist Raphael has done four. Almost every great painter has treated the subject at least twice.

A good way to get an introduction to the study of David in painting is to examine the work of Tissot and Rembrandt. No two artists could be more widely removed in manner and method. Yet each in his own way and both together have fashioned for us a magic key to the life and times of the Jewish poet-king—Tissot as a graphic historian; Rembrandt as the delineator of David, the man.

J. James Tissot, until he was fifty, was just a society artist, a painter of fashion, the pet of the Parisian élite. Then something happened. Out of a strange and unremembered past came the idea of a mission, and on that momentous day of October 15, 1886, he started on an exploration trip to Palestine to gather material for reconstructing in drawings the life of Christ and the story of the Bible. For ten years he lived among the memories of sacred times and trod the very stones which Jesus had trod. He brought home over four hundred drawings, mostly water-colours, the most imposing array of Bible pictures ever executed. He did something which no one can ever do again. When he went to Palestine the country still had the atmosphere of antiquity. He could follow up historical clues, and get his costumes, even the manners of the old Hebrew people, even the architecture realistically correct. To-day the land is changed. . . .

The first of Tissot's David pictures illustrates I Sam. XVI, 20: "And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul." The boy David stands with his back towards us, listening to his father's instructions. His figure is a marvel of grace and beauty. The scene is dipped in the colours of fairyland. David is launched upon his romantic career.

"And Saul clad David with his apparel, and he put a helmet of brass upon his head, and he clad him with a coat of mail." In this picture Saul is seated on a simple throne, backed by a stone wall. The setting seems lifted out of a Hindu play. The servants are dressing the happy young David. The colours sing and the lines are noble. The suggestion of oriental

New Year Greetings

from

J. Barsalou & Cie.

Limitée

Soaps

1600 Delormier Avenue - Montreal

East 1034

5688 — 1927

SILKS VELVETS

J. O. Bourcier Ltd.

Extend to their many Jewish customers and friends the compliments of the season.

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Phone Lancaster 3848 "Acorn to Oak"

Largest Cotton Wholesale Mail Order House in Canada

L. W. ANDERSON, LIMITED

OILCLOTH, LINOLEUM & CONGOLEUM

SPECIALTIES: MILL SECONDS, REMNANTS, JOBS, ETC.

305 St. James Street A Few Doors West of Victoria Square **Montreal, P.Q.**

Best for Strenuous Wear

It is much more economical to clothe the tiny tots in rompers, dresses and suits made from *Wabasso Cottons*.

These famous, made-in-Canada products stand up stoutly to the most strenuous play-time wear. There is plenty of variety in colours to choose from—and they make up so smartly, too!

There are *Wabasso Cottons* for every purpose. See them at your favourite store, and ask also to see the beautiful *Wabasso Silks*. They possess the softness, richness and elegance of pure silk—but cost much less.

Wabasso Cottons
are Canada's best

The Wabasso Trade Mark is your guarantee of highest quality.

COMPLIMENTS
of

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of Canada, Limited

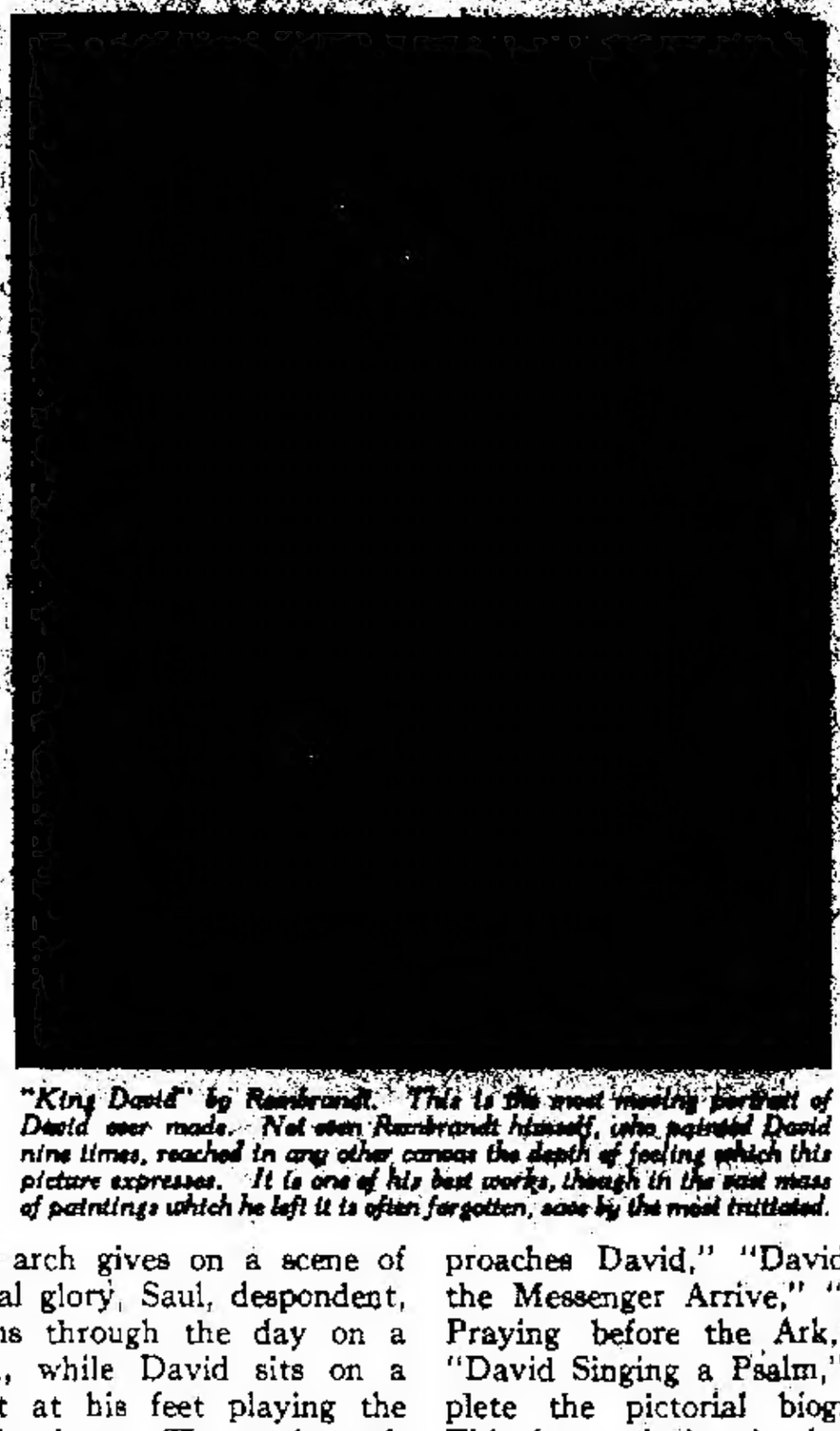
Montreal Trust Building - Montreal, P.Q.

splendour is there for all the simplicity of design.

"David Slings the Stone," shows David in the combat. With his bare back, loin cloth and slender feet, he is an infant before the giant Goliath. But already Goliath is struck and he falls backwards from the great hill as if onto the hosts of his men who cover the countryside below.

"David Plays the Harp before Saul." In a courtyard, where a stone arch gives on a scene of natural glory, Saul, despondent, dreams through the day on a bench, while David sits on a carpet at his feet playing the soothing harp. The sombre colours cast an appropriate blend of ineffable sadness over all.

"Saul Endeavours to Pierce David." Again a sombre scene, but now a dramatic one. The young David, sitting on the case-ment with his harp, is lost in the throbbing melody, while Saul, half-rising, lifts up the threatening javelin. A wonderful touch is the frightened slave who shrinks back in terror on the floor. "The Friendship of Jonathan and David" is also a moving picture. Under a huge tent the two friends embrace while a crowd of swarthy-faced warriors acclaim their love. "Michal Despises David," "Nathan Reproaches David," "David Sees the Messenger Arrive," "David Praying before the Ark," and "David Singing a Psalm," complete the pictorial biography. This last painting is the most beautiful of the series, showing the aged, melancholy king playing his harp in the glow of the dying day. Outlined above the wall of his court, against a lowering sky, he sings to the Lord and



"King David" by Rembrandt. This is the most moving portrait of David ever made. Not even Rembrandt himself, who painted David nine times, reached in any other canvas the depth of feeling which this picture expresses. It is one of his best works, though in the vast mass of paintings which he left it is often forgotten, save by the most truthful.

Cotton Threads, Limited

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tries to [illegible] in divine praise the tragedy of his life.

If Tissot captured the spirit of Bible times in his drawings, Rembrandt in his portraits caught the soul of David himself. Indeed, to do so Rembrandt had but to hold up the mirror to his own heart. A glance at the meagre facts we have of his life is sufficient to show the kinship of spirit between painter and subject. Rembrandt Harmensz van Ryjn (it is not even known whether this was his right name) was born in Leyden in 1606, probably of Jewish parentage. After a life of great toil, much suffering, grand accomplishments and changing fortunes, he died in poverty and neglect in 1669, leaving nothing but "some linen and woolen garments and his painting materials," and was buried at a cost of thirteen florins. His days were a mixture of sorrow and ecstasy. He was a poet and philosopher in his art, and his greatest works were produced when he was most sorely troubled. There is stern depth in his work and his canvases have an indescribable pathos.

Let us take his "David Playing the Harp," which he did four years before his death, a picture now hanging in the Royal Museum in the Hague. Saul is seated on a raised throne listening with deep emotion to the music of David who [illegible] in the shadow. David is a [illegible] young man with [illegible] Jewish features. [illegible] in the Ghetto of [illegible] for many years [illegible]. He developed [illegible] insight into the expressive shades of the Jewish physiognomy than any other painter has ever had. In this painting, there we have a Jewish lad, not handsome but likeable. His eyes are all soul. His expression is sorrowful, profound, like a psalm. The king has a dark, heavy beard and a hard face. He is drying his tears with a hem of the curtain, overcome by the music. The background of the picture, which is known to have represented soldiers, retainers and followers—a splendid array—has been lost, through the cutting of the picture. But what we have of it is enough to distinguish it as a true Rembrandt. At first glance it seems undistinguished, but it is necessary to look long on many a Rembrandt before it will reveal its subtle greatness. For Rembrandt worked more in shadow than in broad light. He was a master of chiaroscuro and in the living shadow of his composition lay a haunting magic. A minute of steady gazing and the picture grows on one. It floods one's heart like the rising of a minor chord from some grand organ. It catches the true Davidic mood —the mood of divine sorrow.

"The Reconciliation of David and Absalom," "David before Saul," "David Playing before Saul," all these are great pictures. One must actually see them to appreciate them.

Then there are two sublime portraits of the king David. One of the king in the prime of life, brooding over his harp, and the other of the older David whose each facial line is the symbol of some [illegible] or sorrow. "David with the Head of Goliath" is a magnificent picture with a brilliance reminiscent of "The Night Watch." And lastly there is "Saul Aiming the Sceptre at David" and a sketch of "David and Nathan."

[illegible] events in the life of David [illegible] most often treated [illegible] is the combat with Goliath. But there is no dearth of different themes, for the story of David is replete with dramatic situations. It will be interesting to note, as we examine the works of various masters in different countries, how wide is the range of treatment even when the theme is the same.

America has produced no paintings of David. True, there is one by A. A. Anderson, exhibited by the National Academy

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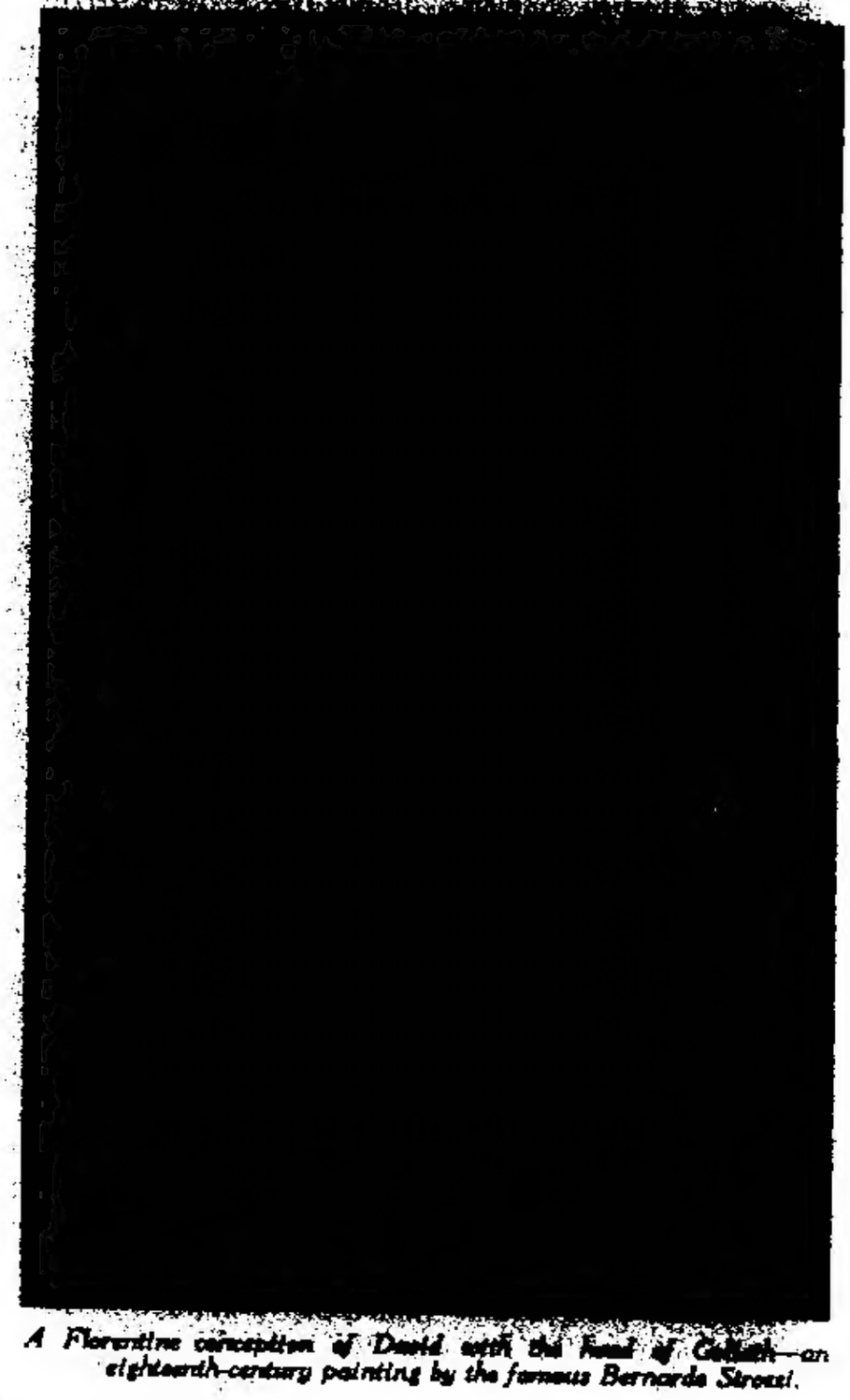
of Design in 1881, and there are a few other scattered canvasses, but from the point of view of artistic achievement there is not a single painting of David to be found in this country. Almost every other important Biblical character is represented in the American masters, but David is absent. What can be the reason?



A Florentine conception of David with the head of Goliath—an eighteenth-century painting by the famous Bernardo Strozzi.

American sculptors have done well with "David." Why not American painters? The answer, it seems, must be left in the limbo of those strange mysteries of chance which at every corner of human life rear their hydra heads and defy man's reason. It is the same sort of thing that accounts for the strange absence of sculptures, but presence of paintings, of David in England. No doubt American "Davids" will yet be painted. We are young.

England on the other hand has produced more than one great painting of David. William Blake, the English super-mystic, poet and painter (1757-1827), the hundredth anniversary of whose death occurs this year, has done stupendous things with this subject. His water-colour, "David and Goliath," exceeds even Titian's daring picture in the terror with which it inspires the onlooker. Blake, the unfathomable mystic, is still the subject of raging controversies, being hailed

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as a genius on the one hand, and decried as a madman on the other. He put into this picture some of the wildest ideas which his lurid imagination could produce. It is the most colossal rendering in the whole mass of Davidic painting. Like one of his startling poems which sweep the reader onto unknown heights, or to the edge of logical precipices, so this picture, conjured out of a witch's cauldron, represents the ultimate dark reaches of the human mind. Goliath is an ogre whose presence overshadows the whole picture and yet seems pitifully impotent before the calm, spiritual figure of David.

It is not David and Goliath who oppose each other, but good and evil, the blessed and the damned. This is an example of true mystic philosophy. David stands for the figure of Christ. Goliath represents the figure of the devil. And the anxious soldiers represent humanity, whose fate depends on the outcome of the contest. From earliest times Christian mystics have treated David as a symbol of Christ, as the predecessor of Christ. Jesus is referred to as the son of David, or as of the breed of David. Thus as a religious and mystic figure David was peculiarly suited for treatment by the greatest mystic of his time. Blake made the most out of his opportunity. And he did almost as well in "David Delivered out of Many Waters."

Sir Edward Burne-Jones (1883-1898), a romantic and decorative painter of the modern British school, has created a beautiful mural painting showing David giving directions to Solomon for building the temple.

Ernest Normand, another modern Britisher, has painted a touching scene, in a canvas said to be inspired by Robert Browning's "Saul," showing the haggridden King Saul peering into the tranquil face of the playing David.

Dante Gabriel Rossetti (1828-1882), an English painter of Italian parents, who founded, with Millais and Hunt, the Pre-Raffaelite school of painting, has done a captivating study of David walking in the fields, also another of the older David. Rossetti is also known as a poet, author of "The Blessed Damozel."

Then there is F. Shield's picture of King David standing on Mount Moriah, leaning on the cornerstone which has been prepared for the temple which he is never to build. The mood is similar to Lord Leighton's "Clytemnestra." Finally we have W. Small's tragic picture of Cushi bringing to David the news of the death of Absalom, and some early pen and ink sketches of scenes in the life of David by John Martin (1879-1854) and Richard Westall (1765-1836), all cleverly executed.

In France we have already seen that Tissot was the most prolific painter of Davidic subjects. But there are others too. Nicolas Poussin (1594-1665), the painter who dominated the seventeenth century both in France and Italy, has made, in "The Triumph of David," one of the most remarkable compositions in the history of art. A pupil of Domenichino, he worked in the grand style. This picture just breathes triumph. David is carrying the head of Goliath high on a pole, as one would a banner of victory. Trumpets herald his advance. A great castle wall looms in the back. Large crowds overrun the steps, the street, every place, watching, hailing and admiring the conqueror. One can actually see the procession moving on through the picture. And then there is that note of restraint and majesty in the face of the hero, which is echoed by the great, silent columns which reach up into the sky. Poussin, too, did "David" more than once.

Madame Bouguereau, mother of William Adolph Bouguereau, is the author of a picture in

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classical style, "David as a Good Shepherd." It is full of exquisite sentiment.

Claude Gelée, also known as Claude Lorrain (1600-1682), was a landscape painter of renown and genius. His "David and Samuel" gives us tiny figures, but the grand landscape breathes the spirit of Bible times. The same is true of his "David at the Cave of Adullam."

Jean Joseph Benjamin-Constant (1845-1902) has done a very human piece of work on the subject of Samuel anointing David.

G. Rochegrosse, born in France in 1859, has left us a most imaginative piece of work called "David's Flight." He is, in fact, the only painter who has ever chosen this poignant moment for illustration. This painting, if none other, gives Rochegrosse his place among the masters. The dark river, the angry sky, the glint in the eye of the troubled King, the reflection of a sun which is not in the picture, all combine to give the picture an emotional pitch of rare power.

K. Dujardin's "David with the Head of Goliath" is the last French picture we need mention and we can proceed to examine the glorious treasures which Holland has to offer.

Holland brings nothing but joy to the seeker of paintings of David. A small group of painters we find, but their work is immortal. Rembrandt we have already seen. Joseph Israels comes next. Israels (1824-1911) was a Dutch-Jewish genre painter who led Dutch art back to the epoch of Rembrandt when the art of that country had deteriorated into a hot-house of classical and mythological copyists. As a genre painter of rare understanding he made a lasting contribution to the pictorial history of his times and people. He has often been compared to Millet, his great contemporary, and to Rembrandt, whom he emulated. Many of his subjects are distinctly Jewish. He has given us a beautiful picture of David playing the harp for the restless, brooding Saul, who reclines in his tent before the open flaps through which a pastoral scene is visible. The painting is not far removed from genre, and gives a good idea of Israel's style and his genius for sentiment.

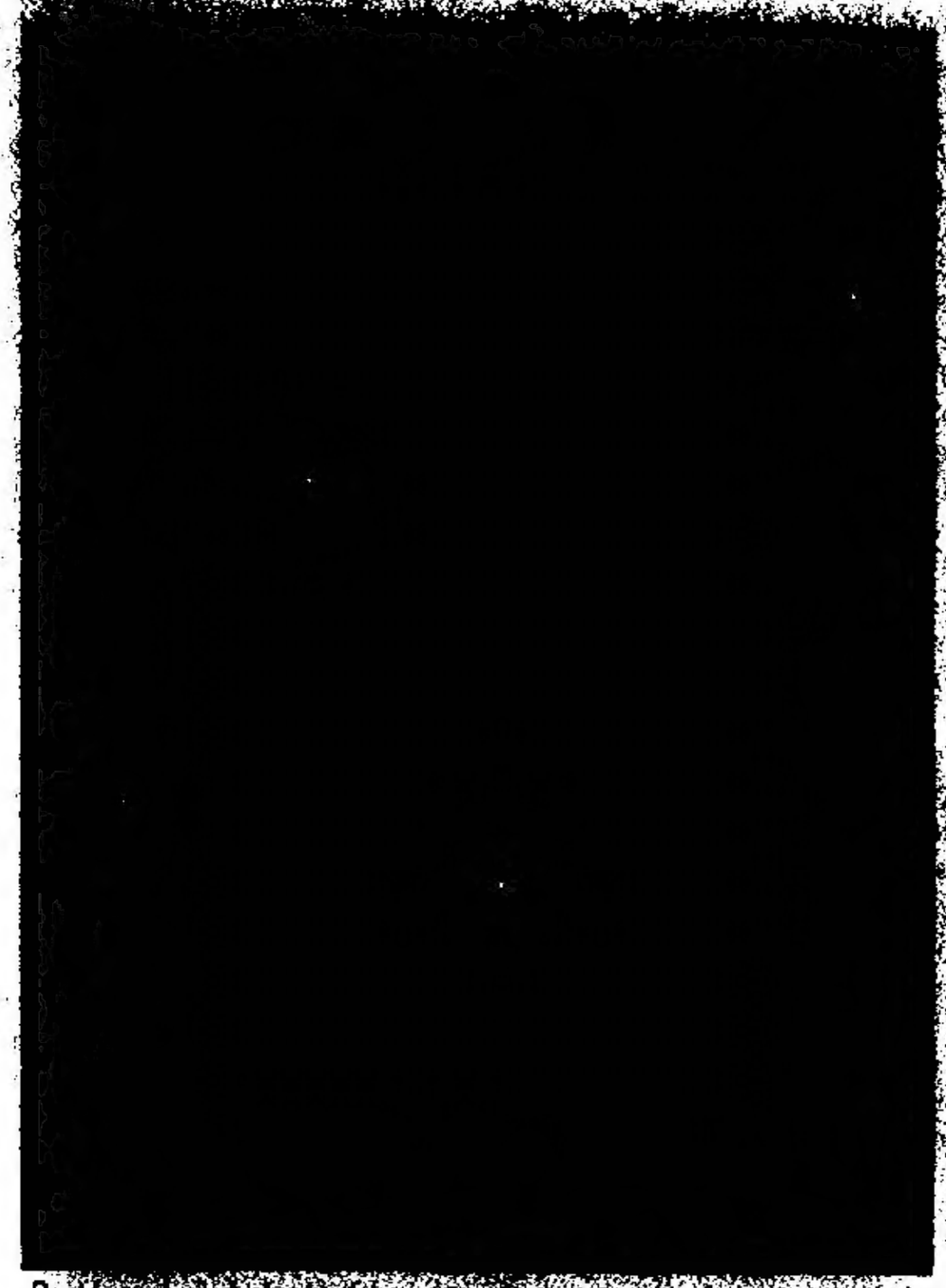
One of the most truly artistic creations, one in fact which is surpassed by none for sheer glory of texture, is the painting made by Jacob van Oost, the Elder, a contemporary of Hals and Rembrandt. Van Oost was an eclectic, pre-occupied with the manners of his time, but he did some historical paintings. The beauty of the kneeling David is only part of the greatness of the picture. The startling achievement is how the artist contrived to make beautiful even the gory head of the giant, which has a hole right in the centre of the forehead. The influence of Van Oost is perceptible in Reynold's picture of "The Child Samuel." The other Dutch painters we can only mention. They are Govaert Flinck (1615-1660), a pupil of Rembrandt, whose "David" of course falls short of Rembrandt, though not very far short, A. de Gelder, Lucas van Leyden, Jan van Scorel and Jan Steen.

Except for the work of Holbein, the German paintings of David, while numerous, have been undistinguished. Whatever the reason, the fact is apparent that something vital is lacking in the German portraits. The list includes the names of Peter Lastman, one of Rembrandt's teachers, G. Schick, Jan de Bray, Lucas Cranach, A. Altdorfer, Arnold Bocklin, Krodel, Hans Schuhlein, Bernhard Strigel and others. But none of them display that intuitive grasp of the subject which adds soul to craftsmanship in the work of other nations. Even Holbein has left us merely a few sketches, hardly examples of his trenchant art. His mural of "King David and the Harp" in the Basle Public Art Gallery is merely an outline, however skilful. Possible he executed a painting from this outline, but if so it has been destroyed.

It is interesting, however, to note that the most recent painting of David, dated 1910, has been done by a German, Lesser Ury (born 1861). It is in the very latest modern style, broadly done, remarkably free from the traditional bonds and quite original. It shows the head of David looking upward in prayer, outlined against the clouds. A waiting soldier is silhouetted on the right.

Germany also contains a curio on the grand scale. This is "the Goliath House." A great, striding giant has been executed in tile across the face of this house in Ratisbon. The picture is three storeys high. David is shown, one and one-half storeys high, preparing to hurl the historic pebble. Just below the picture is the entrance to a restaurant.

Finally we must not forget the numerous pencil sketches of Alfred Rethel, the great seventeenth-century draftsman, and the excellent woodcuts of Julius Schnorr, of Carolsfeld. Albrecht Durer (1471-1528), the greatest of all engravers, has also done David.



Detail of a panel sculpture on ornamental pantheon of the lion and the lamb allegory, painted by Madame Bouguereau of the modern French school, who was born at Exeter, N.H.

Passing over Austria, where we find only a fragment of a painting by Jehudo Epstein of Vienna, dated 1870—a painting which once belonged to Dr. Theodor Herzl in Berlin—we will take up Belgian painting under the general heading of Flemish art. First, of course, thare is Peter Paul Rubens (1577-1640), whose "Descent from the Cross" is world-famous. Rubens was the most prolific painter who ever lived. He painted over fifteen hundred pictures during only forty years of active work. This is more than any two painters combined have ever done. Yet the quality of his work is such that he is undisputedly ranked among the masters. He not only painted, he was a diplomat and scholar besides. It is of course true that, like the other masters, he had many assistants helping him turn out the vast quantity of work which he did. As a painter Rubens is related to Titian, whom he copied. Between the years 1610 to 1615 he painted an effective portrait of the old King David, similar to a picture which Rembrandt later made. He has also made another entitled "Abigail Meeting David with Presents."

David also appears in a beautiful piece of tapestry designed by Jean van Room in Brussels in the early part of the century. Also in many other similar tapestries by unknown artists. A number of painted [illegible] and triptyches by Bles and other masters, dating from 1520, have also been found.

Russia, too, has produced some powerful paintings of David. Ilja Jefemovitch Repin, born 1844, gives us a striking example of the way the Russian spirit reacts to the idea of David. "David and the Giant" is strong, original, overwhelming. "David and Abigail" shows that the Russian mind is not last among those who can capture in paint the magic of the orient.

One is so dazzled by the incomparable gallery of David portraits in Italy that one hardly knows where to begin. Fully one-third of the David paintings in existence, and certainly most of the great ones, were made in Italy by Italians. Just as in Davidic sculpture this great race of artists heads the field, so here, too, to an even larger extent, the dominant position is taken by Italy. In viewing the works of over twenty-five Italian masters and over one hundred excellent portraits by lesser men, we see immediately that we are dealing with a phenomenon of magnificent proportions. Most of the paintings, of course, date from the Renaissance.

Of all the marvels of coincidence what could be more striking than the fact that Leonardo da Vinci, the greatest initiator, Michelangelo, the greatest poet, and Raphael, the greatest stylist in art, should have been living at the same time and working side

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by side in the Italy of the Renaissance. They all did "Davids."

On the ceiling of the Sistine Chapel, Rome, which holds the greatest paintings of Michelangelo, there is a triangular fresco in one of the corners, called "David and Goliath," which has its fitting place amid other examples of the best painting ever done. It is designed with beautiful simplicity. And it has logic and poise. It is done with so bold and sure a hand. There is none of the melodrama which one finds in Titian. None of the wildness which one finds in Blake, yet it is hard to conceive of a more dramatic piece of work. And yet how different from Angelo's sculptured David!

They are different because, as the artist realized better than any of his contemporaries, the best effects in different mediums are reached in different ways. Thus the stone David is the depiction of a personality, while in the painting the figure of David is only part of the story, the allegory..

The picture shows David in the very act of severing the head of Goliath. The giant has fallen on his hands and knees to the ground, and the dark mass of his body, which is twisting in an attempt to rise again, takes up the whole foreground. The placing of the giant's limbs in itself is a bit of genius. The young David is astride Goliath's back. With a calm, divine assurance, he holds down the head of the giant, while his right hand wields the sword which is about to descend and give the fatal stroke. It is a terrible sword, a sword of judgment, which flashes like lightning across the top of the picture. David himself is outlined against a tent which looms in the back. He is a lithe, agile, angelic creature. The extreme corners of the picture dimly show the peering faces of soldiers anxiously awaiting the end of the struggle. David, of course, represents Good, and the giant, Evil. [illegible] the victory of God over [illegible].

There is a sketch by Leonardo da Vinci which is [illegible] the exact counterpart of [illegible] Angelo's famous statue of David. It is the picture of a perfect athlete, like the statue, only in a similar pose, and the only difference is in the face. Michelangelo's is young. Leonardo's is older. What is the story behind this astounding resemblance? Did Michelangelo the younger of the two, see the sketch and use it for his statue? The facts are not known. But some day the mystery will be dispelled.

Raphael Sanzio (1483-1520) in his early youth studied with Perugino, whom he outstripped. He also copied Michelangelo's statue of David for practice, as well as many of Leonardo's drawings. In time he became the centre of a rival faction to Michelangelo, and finally displaced the latter in favour with the Pope. This break prevented Angelo from finishing the great tomb of Julius I, but it led eventually to Raphael's commission to decorate the Loggia of the Vatican, Rome, with Old Testament stories. These little frescoes have been imitated ad nauseam. But they are not examples of the best work of Raphael. They were really the last work, barring "The Transfiguration," which Raphael ever did. Four of these frescoes picture scenes in the life of David. One is "David Anointed King of Israel by Samuel." David bends over his staff at the right, backed by four old Jews. The middle of the picture is open, a favourite trick of composition with Raphael and others. Across this space the hand of Samuel stretches with the ointment. It is very dramatic and casts all the attention on the ceremony rather than on the figures. The great stone walls which reach into the heights are effective. So is the picture of the countryside seen through the

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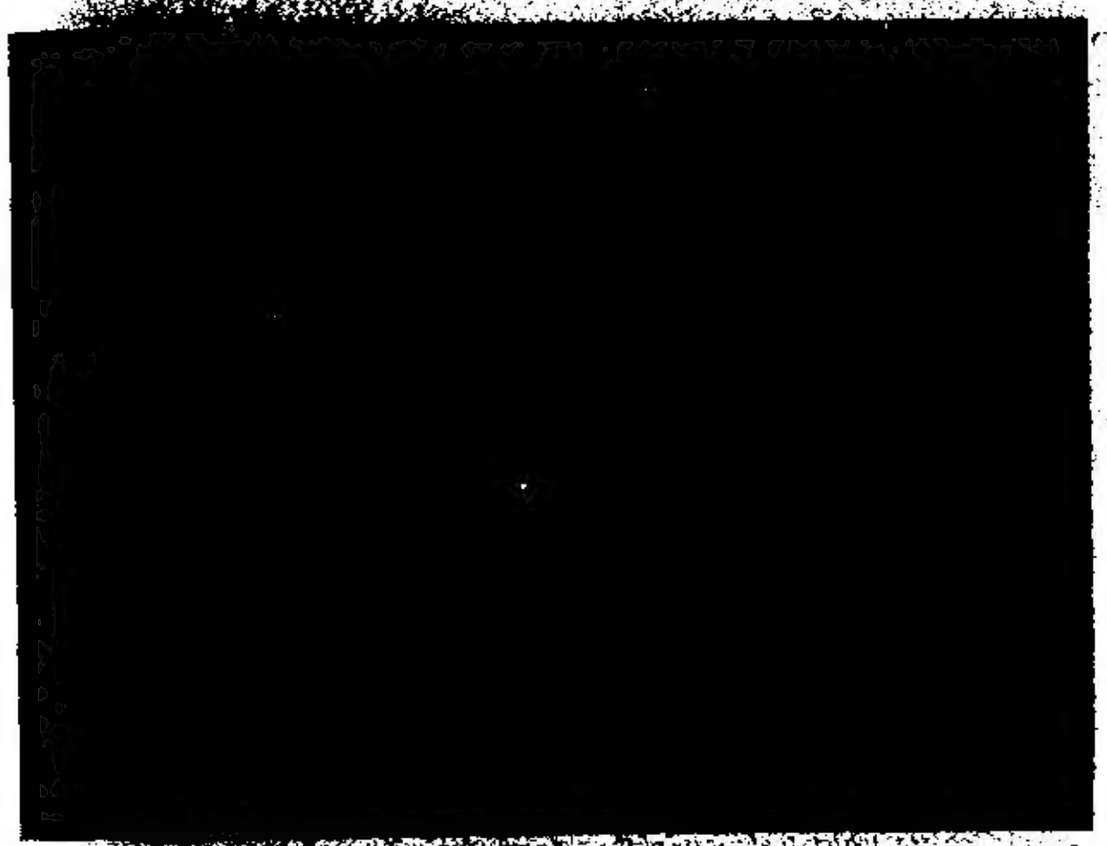
great open space. The faces do not lack feeling. There is grace colour, charm, design. It is the best of the four. The other three are "The Triumph of David," "David and Goliath" and "Bathsheba," with the king watching her from a position of vantage.

Titian (1477-1576), the Venetian genius, lived ninety-nine years and was active to the day of his death. His fame as a colourist, realist and dramatic painter and portraitist is world-wide. In 1543 he made a picture of David and Goliath, which still hangs in the Church of S. Maria della Salute in Venice. This is a terrifying creation, rivalled, for

Matteo Rosselli (1578-1650), the famous Florentine painter, is the author of "The Triumph of David," inferior in general effect to Poussin's later handling of the same theme, but excellent in the portrayal of the figure and features of David himself.

Perugino (1446-1524), the teacher of Raphael, is regarded as the greatest technician of his time. He was a classmate of Leonardo under Verrochio in Florence. He is the creator of an original conception of King David, which is one of the details of the painting of "God the Father in Glory" in the Collegio del Cambrio, Perugia.



"David Bringing Head of Saul," by Josef Israels. Israels, the Dutch-Jewish genre painter, shows in this genuine sketch the poetic quality of his genius.

sheer spectacular force, only by Blake's portrayal. It is the only one showing the true horror of the battle between David and Goliath. Even the clouds are of a temper with the gory drama below. They darkly overhang the scene with but a single clear rift in them. Goliath, grim giant, lies twisted on the uneven ground, his head severed from his body. David's sword is leaning against the vanquished ogre, while the hero kneels almost upon the victim, praying to God importunately for forgiveness for the deed that had to be done.

Guido Reni (1575-1642), one of the eclectics who tried to revive the art of the later Renaissance, has done two striking David portraits, one in the style of Verrochio, the other in the style of Leonardo.

Alessandro Turchi, called l'Orbetto (1582-1647), has painted the combat of David and Goliath in a simple and masterly fashion. A striking piece of composition is the giant's head which hangs down in the picture face sideways. It amounts to a symbolical mask and is positively haunting.

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Benedetto Genmare (1633-1715) in his "David" is an example of childish exaggeration of sentiment, a fault not uncommon in Italian and Spanish art. A look at Titian's pious David shows the difference between the handling of religious themes between a true master and a copyist. But Genmare's sincerity is apparent despite his faults.

Sebastiano Conca (1676-1764), one of the great baroque artists, has done a wonderful fresco of "David Dancing before the Ark" on the ceiling of the cathedral of Santa Chiara, Naples. It is a masterpiece of technique and detail.

Domenichino Zampieri (1581-1641), teacher of Poussin, was the architect of the Vatican. He is the author of an interesting "King David." It is an idealized portrait. All soul.

The rest of the important Italian painters of David are: Il Giorgione, Andrea Schiavone, Taddeo Gaddi, Benozzo Goggoli, G. B. Piazzetta, B. Strozzi, L. Spada, Guercino, Dosso Dossi, Michelangelo Caravaggio, the originator of the Neapolitan school of painting, Antonio Pollajuolo, the more famous of the two Pollajuolo brothers, who greatly influenced Leonardo, Pesellino, Daniel da Volterra, Francia, Carlo Dolci and Pietro Cavallini.

Thus we come to the end of our review, though from the point of view of the future this may only be a beginning of Davidic art. There are certain men—far centuries between they come, like swift comets—men who seem to be gifted with a divine attraction, and after they have lighted on this earth, man can never forget them. Such men were Jesus and Buddha, Homer and Shakespeare, Moses and David. Myths grow up around them, but they do not obscure, they only serve to cast a halo around the immortally great. And this is so because it is less the actual man than what he stood for that matters.

Writers, orators, people in general, love to exclaim with naive wonder at times: "How remarkable that the Jewish people has survived these two thousand years!" But have not the artists of the world kept us alive? The Jewish people has given artists inspiration and in return the

"The Slaying of Goliath" by Michelangelo, a fresco masterpiece, which forms one of the corners of the ceiling of the Sistine Chapel. Angelo reached the same height in painting as he did in sculpture with his famous statue of David.

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GREETINGS FOR THE NEW YEAR

artists have given it immortal life. Whether it is David, or Moses, or any other grand Jewish character that appears in painting, sculpture, literature or the drama, it is all one. It is a good bargain. Because it is a compact of souls.

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An East Side couple had struck it lucky and began to furnish a sumptuous new apartment uptown. They went in for period furniture and among other things, ordered a Louis the Fourteenth bed. After measuring himself carefully against the bed, the husband said:

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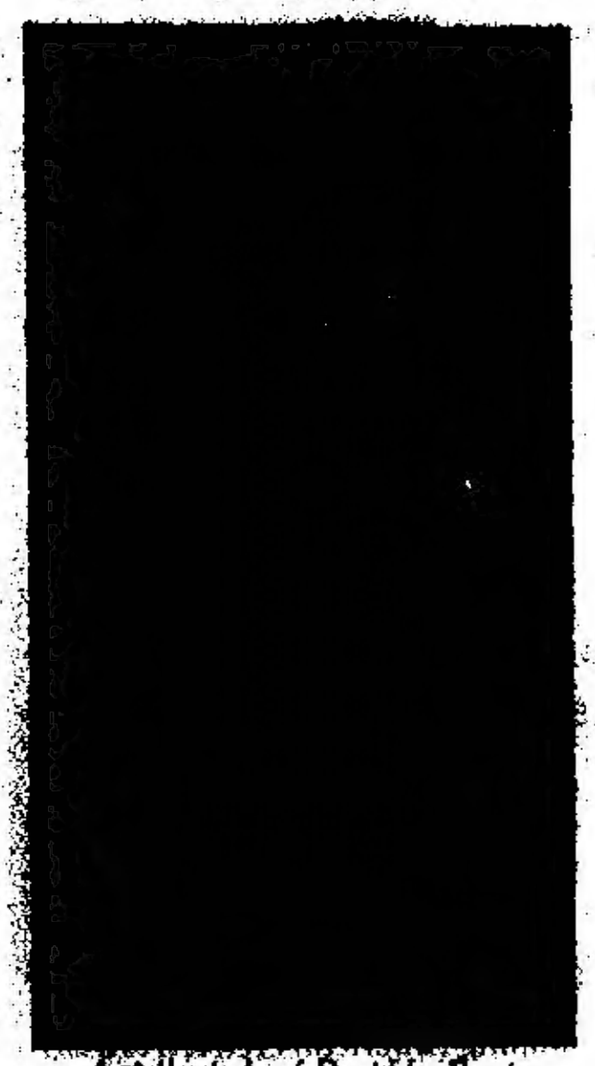

A strike study of David by Ferrier.

The Crisis in Liberal Religion

A Liberal's Indictment of Liberalism

By RABBI LOUIS I. NEWMAN, Temple Emanu-El, San Francisco, Cal.

Baccalaureate sermon at second commencement of Jewish Institute of Religion, New York, May 22

Liberal religion has proved a tragic disappointment. It is now facing a crisis which will determine its fate for the next half century. It seems likely that the future will belong to either the Fundamentalists or the Agnostics. Liberalism in religion, like liberalism in politics, is trapped in the no-man's land between the opposing armies of extremists, and is succumbing to the assault of both. Liberalism possesses merely opinions which edify but no convictions which create. Its laissez-faire attitude towards itself and other creeds has inhibited every impulse to become a valid force in contemporary spiritual life. Within the last decade it has become a purely defensive religion; it has been shocked into a semblance of vitality by the necessity of protecting modern knowledge against the legislative encroachment of fanatics. But this spurious energy is rapidly vanishing. Unless liberal religion formulates an aggressive programme, develops an effective technique of propaganda and raises up a host of militant spokesmen, it will suffer the fate of liberal groups in Russia, Italy and other activist countries.

The status of liberalism in

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current Christianity and Judaism amply illustrates its importance. The "liberal swing" in orthodox denominations has been confined to a few gifted preachers; some of them have been hounded to their death; others have been driven from their pulpits into the limbo of outcast radicals; a few have been lifted to prominence and safety by the generosity of affluent friends. These progressives within orthodoxy profess to advocate "adventurous religion"; what they preach may be religion, but it surely is not adventurous. They are willing to take a few timorous steps forward, but they grow terror-stricken in the sight of the abyss they must leap to reach the terra firma of truth.

The Unitarian group to-day is increasingly conscious of its own failure. Unitarianism began as a flaming American credo, a crusading intellectual and ethical force. But it has been betrayed by its own mysticism and transcendentalism. It has become a self-satisfying philosophy for a few cloistered scholars. The community and ethical cults are individual groups with a noble humanitarian appeal. But they are "personality-churches"; they are societies, not movements. Their influence is circumscribed by their own hyper-rationalism. They are isolated from racial and national backgrounds, and have not formed a new popular hinterland for themselves. They are religions for the privileged classes with a philanthropic flair; they have failed to catch the interest and kindle the imagination of the masses.

Liberal Judaism is likewise a faith for the few, not for the many. It is more an adaptation to economic and political circumstances than a unique spititual revelation. It is motivated more by fear than by prophecy. It has sought to overcome Fundamentalism, avoid sensationalism, and outdistance Modernism. But it has studiously sidestepped the major issues of present-day life. Reform Judaism as expounded by its popular preachers is literary, aesthetic, refined and cultured. But it lacks spontaneity and courage. Liberal Judaism is more intent upon playing safe than in playing hard or fair. It is willing to underwrite the palliative methods of organized charity, and even to dabble in "social justice" (which is neither social nor justice), but it is rabidly legitimist in every moment of crisis.

The most flagrant blunder of Reform Judaism is its opposition to Zionism. If it continues to be "dead against" Zionism it will soon be entirely dead. Reform Judaism is apparently able to build institutions and to perfect ecclesiastical systems, but it is sterile of inspiration, poetry and art. It produces pulpit entertainers who attract not only contented Jews but discontented non-Jews. But Liberal Judaism cannot bring forth prophets. It lives off the profits of Zionism but refuses to acknowledge its indebtedness. It assumes to have a mission but excommunicates any dissenter who seeks to fulfil the mission by championing unpopular political or economic causes. Fifty years after these causes are vindicated, Reform Jews claim credit for the heroism of iconoclasts they have repudiated in the hour of danger. The only good radical in the eyes of the Reform Jew is a dead radical. Liberals have whittled down Judaism, without contributing in return a single great liturgical poet or mystic.

A new programme, a new technique and a new generation of prophetic leaders alone can rescue liberal Religion from its dilemma. Though the Fundamentalist uprising rendered Liberalism a distinct service by forcing it to co-ordinate its resources, the menace of bigotry in America indicates how signally Liberals have failed in their efforts to date. It is not sufficient to block the attack of the emotionalists; the

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Liberals must capitalize emotion in their own faith if they wish their programme to possess an elan vital. Liberalism has complacently demonstrated what not to believe; it has been exceedingly leader of atheists, agnostics and skeptics. It is now necessary to show what can and ought to be believed; the unbelievers must be put to rout with the same gusto as the Fundamentalists.

Liberalism needs slogans, formulas and creeds. It demands pamphlets, tracts, popular essays and books. It needs a common denominator of belief and policy between liberals in every denomination and the professedly liberal denominations. It needs an effective programme of education for its young; the Liberal Sunday Schools are a parody on religious instruction; the mere fact that these Liberal Schools are small does not make them excellent. Liberalism must not only protect the scientists in his right to teach, but must also seek to pluck forth the spiritual mysteries of the knowledge he presents. The new biology, economics, psychology and philosophy must be absorbed and understood; they must be transmitted, perhaps in predigested form, to the multitudes. Liberalism must capture the churches and the theological seminaries. It must not be content to smile cynically upon the Bible; it must preach with positive and unflinching directness the critical truth concerning it. Above all, Liberalism must create a Liberal Messiah or it will perish. What Ingersoll did for skepticism, the revivalists are doing for Fundamentalism; a commanding personality or a group of them must find the secret of achieving for Liberalism. Too long has Liberalism been "the spirit that denieth"; it must at last affirm with boldness and certitude what it believes and recommends.

For this new missionary enterprise, Liberalism will need a powerful organization endowed by great sums of money and manned by great captains of the voice and pen. But more important than great ideas to-day are great feelings. Unless Liberalism retain the mood of prophecy, it will collapse, and to-morrow will belong to the stranger.

What's in a Name?

Berele probably believes with Hillel that "he who has acquired a good name has enriched his manhood." Berele visited his native village in Russia after a number of years in America.

"Ah, Berele," a friend greeted him. "I hear that you have made a good name for yourself in America."

"Oh, yes, indeed, I have," Berele answered. "Here I was called Berele Finkelman, and in America I am 'Mister Fine.'"

The Retort Discourteous

Saphir, a Jewish satirist of Austria, once was accused of writing for money by a jealous rival.

"I do not act thus," said the rival, drawing himself up proudly, "I write for fame."

"I admit the soft impeachment, "Saphir rejoined. "Every one writes for that which he most grievously lacks—I lack money, you lack fame."

It was the same Saphir who was ordered out of Bavaria by the king, to whom Saphir's satire had become exceedingly distasteful. The king was a dabbler in poetry and had written a book of verse.

Upon being asked whether he could manage to get out of Bavaria in a short time, Saphir answered: "Oh, certainly. For if my own feet will not carry me with sufficient rapidity I can always borrow some of the superfluous feet in His Majesty's last volume of verses."

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Types Met 'Twixt Dan and Beersheba

Joseph Tepper Brings to America Artistic Impressions of Old and New Palestine

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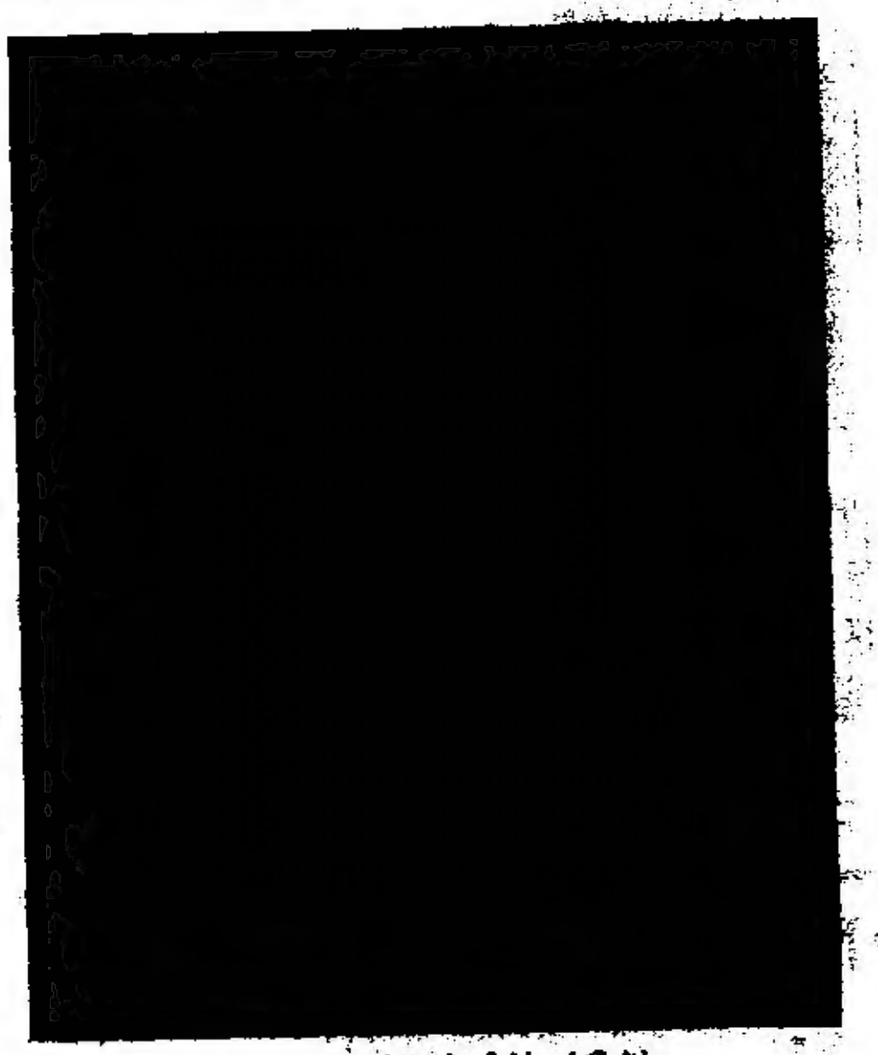
Two exhibitions in succession, recently closed, marked the American (New York) début of Joseph Tepper, an artist of fine and mature gifts. These exhibitions were exclusively of types and scenes depicting old and new Palestine, some seventy canvases in all chiefly in oil.

Metropolitan critics are frank and unanimous in their praise of the art of Joseph Tepper. Some of these stress the spiritual insight, others the vividness and realism of Tepper's paintings. In everything he does Tepper reveals a sincerity and an innate enthusiasm. It is evident, for example, that his delineations of the Holy Land were executed with a joy and tenderness deeply felt.

Outstanding among Tepper's current collection are masculine and feminine types—Jew, Abyssinian and Arab—in which, beside other distinct qualities, one meets a colourist of the first rank. Tepper adroitly places his figures within their proper setting and makes one actually feel the life that goes on around these figures. Not infrequently he does away with the embellishments of background and, instead, concentrates upon features and head.



Jewish sentinel in the fields of Galilee.

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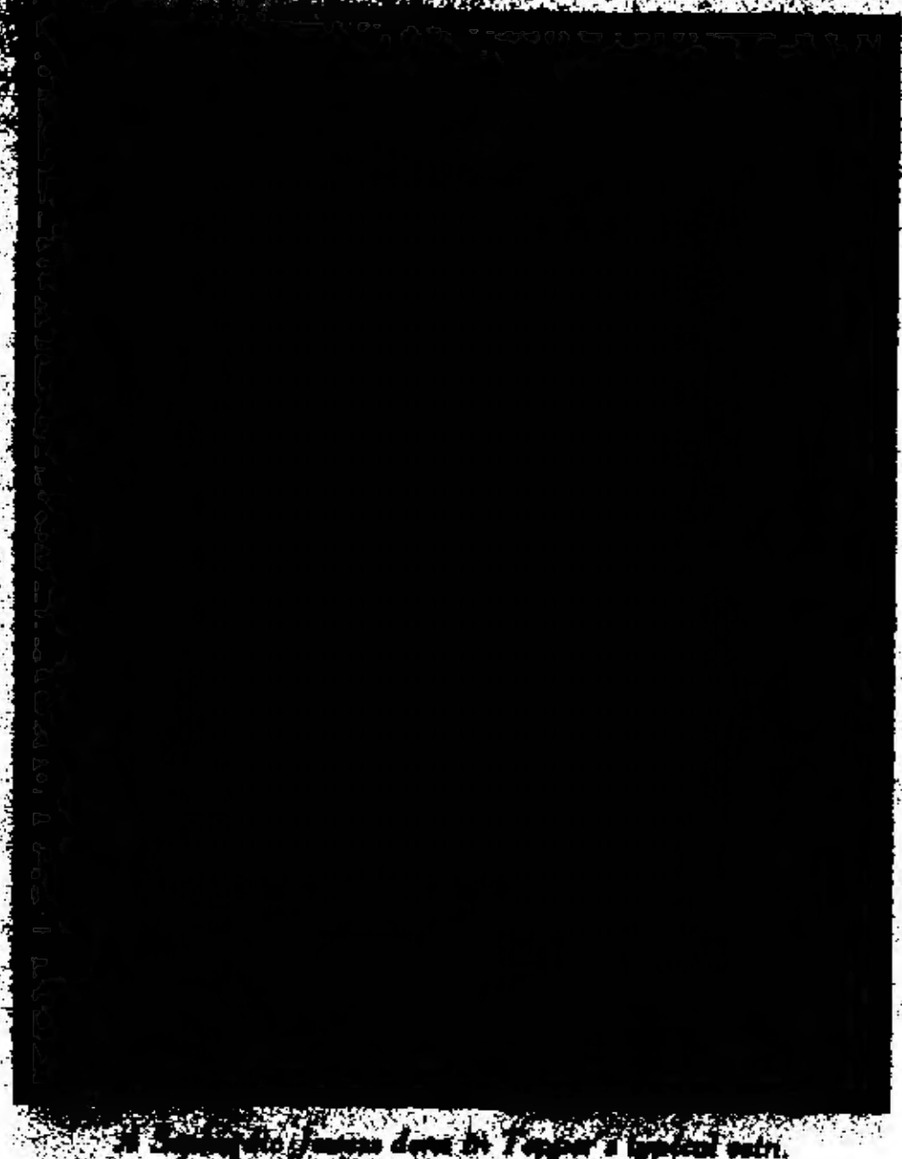

A Bedouin Woman Lost in Prayer (Tepper Collection).

In his representations of Safed, Tepper recreates the flat-roofed dwellings crowded together within the basin of bare, yet picturesquely ruddy, hills. Basking in a riot of sun and shade, these paintings forcefully convey to the beholder the intensity of the artist's emotions, as well as the minutest characteristics of his subjects. There is an authenticity about them that makes one realize that the figures with which the narrow streets are peopled are there because they belong there. No attempt is made by Tepper merely to heighten pictorial effect. In other words Tepper is never superficial, nor does he ever exaggerate.

Joseph Tepper is a native of Meseritz, a town in the province of Wolhynia, Russia, and from his early youth he showed artistic tendencies which, in spite of opposition on the part of his parents, he has developed so well that they have gained him many honours, including a gold medal at the International Exhibition in London and a silver medal at Versailles, besides having many of his paintings exhibited in the Paris Salon. Freed from the artistic conceit so prevalent among our modern artists, Mr. Tepper has created a strong individuality. His canvases, of moderate proportions, display great boldness of expression and they vibrate with a vivid yet harmonious range of colour.

In depicting types to be seen solely in the East he has presented both them and the East in their reality. Where others have made such types seem mythical and to be understood only by the imagination, Joseph Tepper reveals the true and living poetic life of that most ancient of lands —Palestine. One feels instinctively from his pictures, and particularly in the landscape with the flock of sheep, that Palestine has remained unchanged from the time of David.

His character studies, landscapes and studies of the old buildings suggest a clarity of atmosphere and a wealth of sunny colour of which America has

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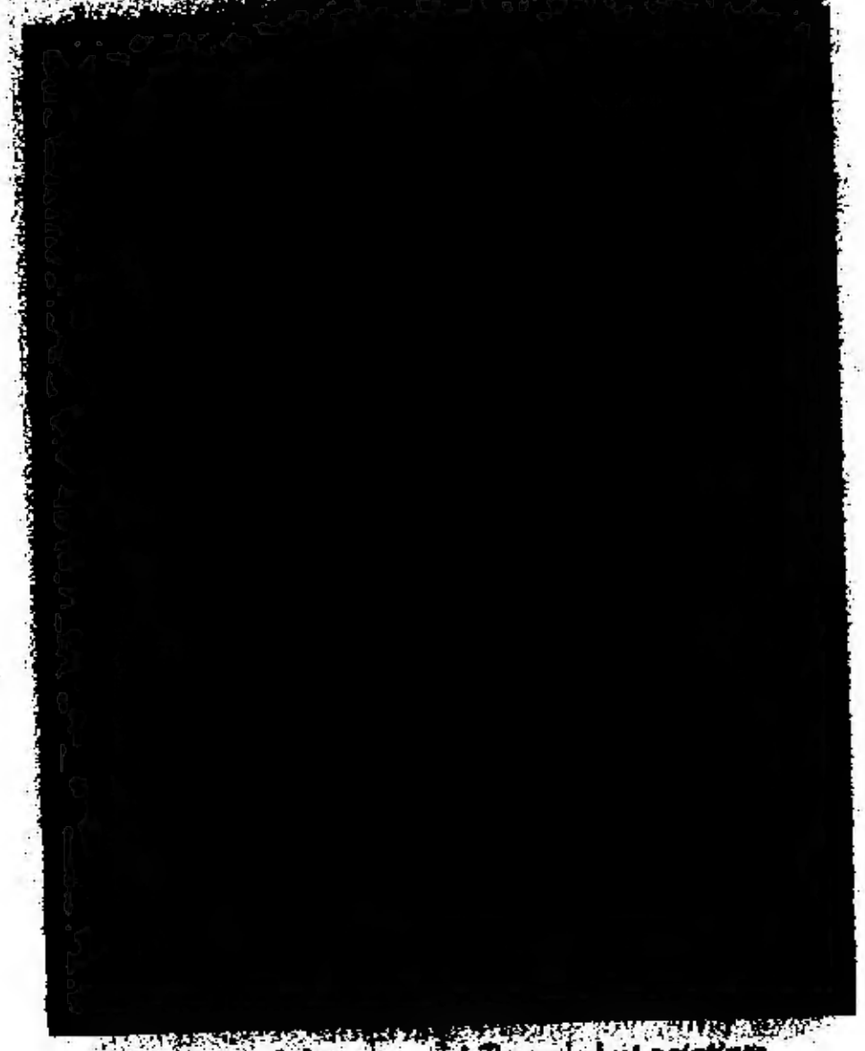
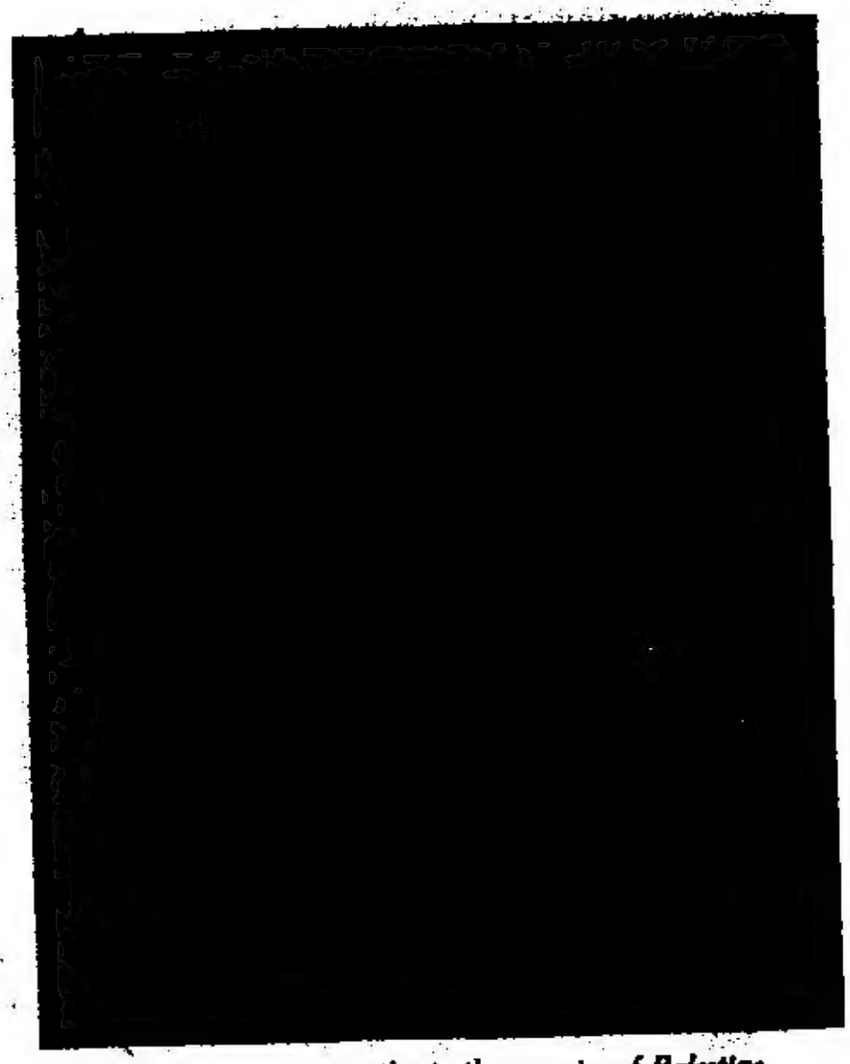


An Oriental Jewess, one of Tepper's best paintings.



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In the ghetto, w ...eached t would wa take him would sp in an a primitive bibed th listening chant off ing to p the Jewi little st Hebrew manner; *aleph* re two pail *(behelfer)* fetch him home, se luncheon perform When t learned, and read

Then, about t Hebrew mence s either f whateve happene He woul taught word, Hebrew dish. O lation of another pened t *shoftim*, *shamosh stellen.*

The li it off pa gleaning study its with inh would study by

Jewish Life and Jewish Schools

By M. FRANK, *Principal*, Toronto Hebrew Free School

In the days of old in the ghetto, when a little Jewish boy reached the age of four, his father would wrap him in a *talith* and take him to *cheder*. The child would spend his first year or two in an atmosphere of a crude primitive kindergarten. He imbibed the spirit of Judaism by listening to the older children chant off their lessons, by learning to practice the precepts of the Jewish religion, by hearing little stories. He learned his Hebrew alphabet in a childish manner; he was taught that an *aleph* resembled a pole with two pails, etc. The "assistant" (*behelfer*) of the *cheder* would fetch him to the *cheder* and back home, see that he ate his little luncheon on time, and in general perform the duty of a tutor. When the boy grew older he learned how to use the *siddur* and read it quickly.

Then, before knowing anything about the rudiments of the Hebrew language, he would commence studying the Pentateuch either from Genesis or from whatever portion of the week happened to be running then. He would be trained rather than taught to translate word for word, from difficult classical Hebrew into difficult archaic Yiddish. Often it would be a translation of one Hebrew word into another Hebrew word which happened to be in use in Yiddish: *shoftim, dayonim; ve sholrim, un shamoshim; lomin, sollst du anstellen.*

The little tot would be rattling it off parrot-like fashion, without gleaning any meaning from the study itself. But a good *melamed* with inborn pedagogical ability would supplement the formal study by informal talk relating to the contents of the subject. In time, as the scholar repeated the same passages year after year, the contents of the Pentateuch would dawn upon him more and more and the language would become more familiar to his ears. But he would never have an intelligent knowledge of the rules by which is governed the language of the Holy Books that he had been studying for twelve hours a day.

At the age of nine years, and sometimes earlier, the Jewish boy would launch upon the great sea of the Talmud. A new, unfamiliar language, the Hebrew-Aramaic dialect, legal quibbles fit for the keenest legal mind, a subject matter presupposing a wide experience in life, often dealing even with marital relationships, constituted the chief mental menu of a small Jewish boy in the ghetto. Play was frowned upon; laughter was a frivolity; corporal punishment was there in abundance; the teacher was poor, morose and embittered; the sanitary conditions of the *cheder*, which contained about ten to twelve boys at the most, were extremely bad, and in these surroundings the boy would spend most of his day and most of his boyhood.

Yet there was something fine about the *cheder*. There was an atmosphere of holiness and genuine idealism, the *melamed* was whole-hearted and sincere, and his sincerity communicated itself to his pupils; the chants were quaint and gave expression to deep, fine longings of an ancient people with a sensitive soul; the methods of instruction, though on the whole wasteful and inefficient, still contained some wholesome

(*Continued on page 68*)

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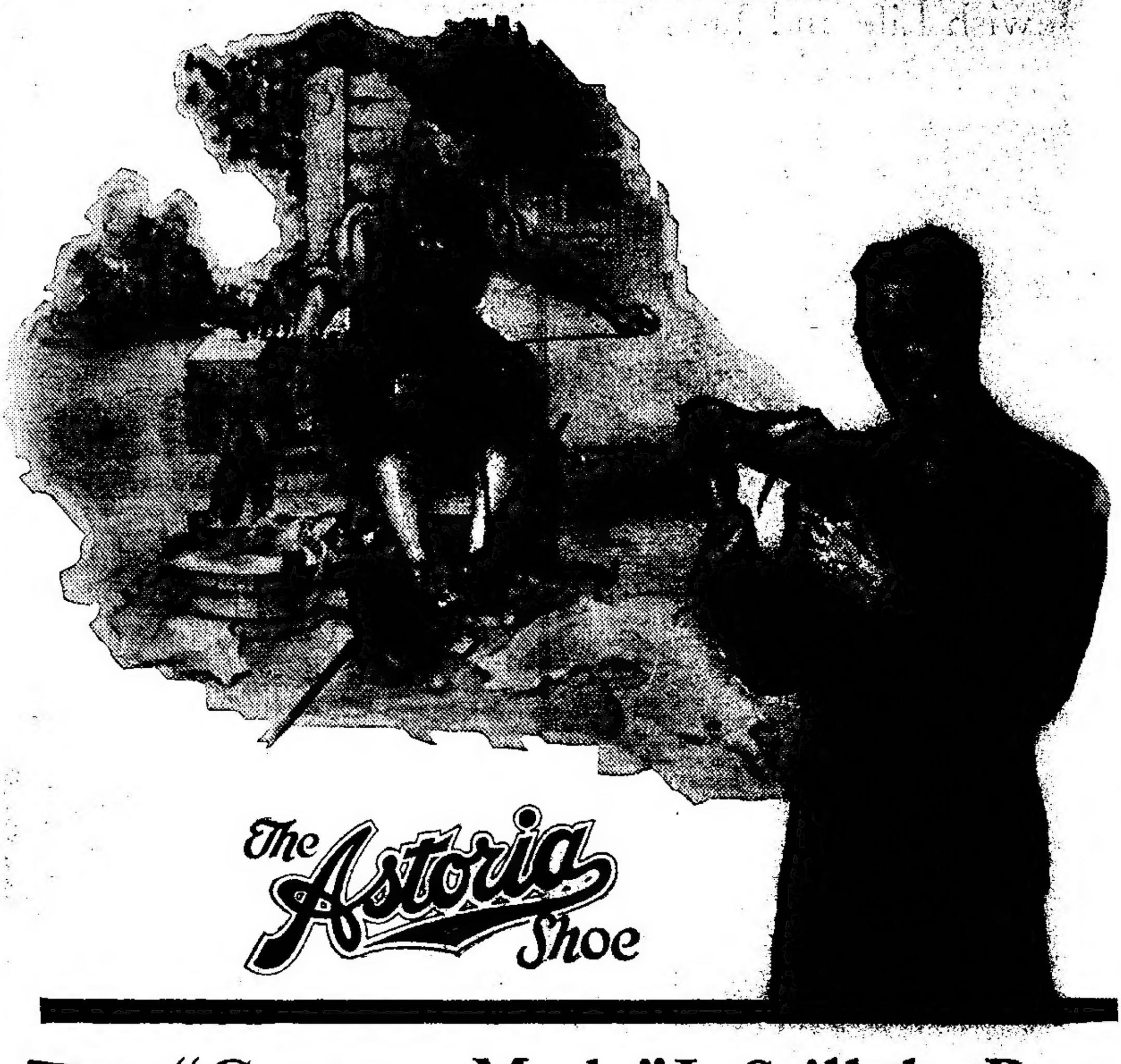

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Liberal Judaism in Bombay

First-Hand Account of Native Jews of India as They Are To-Day

By JOSEPH ISRAEL
Hon. Secretary of the Jewish Religious Union of Bombay

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The condition of Jews in Bombay will appear to an onlooker as quite anomalous. The population consists of three distinct communities — the European Jews, the Jews from Baghdad and Persia who have settled here, and the Bene Israelites. The European Jews are, mostly, not permanent residents and they mix rather freely with the well-to-do members of the Baghdad community. But the Bene Israelites have, as it were, been forced to remain aloof. They have had to organize and build up religious and charitable institutions for themselves practically without aid from their sister communities. There being no co-operation among the Jews here, no joint efforts are being made to solve the problems that confront Judaism in India, and members of one community are ignorant of the methods employed by the members of the other to solve problems common to all. Hence a member of one community cannot, with any claim to accuracy, speak of conditions prevailing in the other communities, and, being a Bene Israelite, I shall deal exclusively with the position Liberal Judaism occupies in my community. However I think I shall not be far wrong if I say that the Jews from Baghdad now settled down in Bombay are strictly orthodox in their practices, and that Liberal Judaism does not, at present, appeal to them.

The Bene Israelites, after settling down in India, were completely isolated and had for centuries no intercourse with their co-religionists in other countries, and therefore they gradually lost much of the knowledge of Judaism. When contact with their co-religionists was resumed, they could still be distinguished from the other inhabitants of India by their beliefs and by their religious practices which are peculiar to Judaism, e.g., belief in one God, observation of the Sabbath and Day of Atonement and the avoidance of idolatrous practices. It must be admitted that it was the advent of the European nations in India that saved the Bene Israelites for Judaism. With the spread of Western education, and on coming in contact with Christian missionaries, the importance of the study of Judaism was realized, and being free from Rabbinic tradition and the cramping influence of Ghetto life, there was a tendency to interpret the teachings of the Bible in accordance with the findings of higher criticism, and there was a leaning towards Liberalism. Thus they did not accept the custom of Levirate marriage because they saw that it was obsolete. This Liberal tendency was so strong that a Christian missionary, who devoted special attention to the conversion of Bene Israelites, thinking it easier to attain his object if they remained

Continued on page 70

Miss Leah Jhirad, M.D., founder of an organization for the advancement of liberal Judaism in India. She is a native Jewish of the Bene Israel, Bombay.

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Jewish Life and Jewish Schools

Continued from page 65

elements in that opportunity was given the individual pupil for independent, unhampered study. Such was the old *cheder* of the ghetto, a school serving the needs of a people whose life was a life of religious fervour, of ascetic gloom, and of striving after scholarship.

As soon as the ghetto began to disintegrate, and Jewish life was seriously confronted with the alternative of disappearance or readjustment, there arose various schools of thought about the further destiny of the Jewish people. Each of these schools realized the importance of education for the successful execution of the process of readjustment and each sought to create a type of school designed to produce the type of a Jew that would as closely as possible resemble the pattern the originators had in mind.

The first Jews who thought of readjustment were assimilationists. To them emancipation from the ghetto meant almost or wholly total cultural absorption in the Gentile environment. The only thing to be left of Judaism was to be an abstraction of the Jewish religion, a sort of a Jewish catechism, and a little Hebrew connected with that catechism, like a bit of Greek to the Russian orthodox, or a bit of Latin to the Catholic. These people established in the Orient the schools of the Alliance Israélite Universelle where the little oriental Jews are brought up to be the bearers of Levantine culture, that is, readers of cheap French novels and tools of French imperialism. The *Hilfsverein den Deutschen Juden* competed with their French co-religionists in the Orient. Jewish assimilationists of Western Europe did extensive work in the field of Jewish education only in the East. In their own countries they soon abandoned the idea of having separate, full-fledged schools for the Jews. It is then and in that spirit that the Jewish religious school of the Sunday School type originated. This type of school soon found a fertile soil for its growth on the American continent.

In Russia, as everywhere else in Europe, the first step from the ghetto was towards adjustment to European civilization. That was natural and a historic necessity. The first *maskilim* were usually more inclined towards assimilation than towards perpetuating Jewish culture by readjustment, and if not at their behest, then certainly with their consent, the Russian government opened special schools for Jewish children designed to educate them as good Russian citizens, make them forget their "uncivilized ghetto" and its language, "the despicable jargon."

All of us who came from Russia still remember the "Narodnaya Shkola dla Yevreyev" (Public School for Jews) where there was less Hebrew and Jewish history taught than in a Reform Jewish Sunday School. An attempt to take the matter of educating Jewish children out of the hands of the Russian government when the latter became only too obviously unsympathetic and unenthusiastic about the matter, was made by such organizations as the Society for the Advancement of Education among the Jews. This society contained a Hebraist Nationalist wing, a Yiddishist wing, and an Assimilationist wing. The latter was usually in the ascendancy. Another attempt at improving Jewish education was made in the so-called "reformed *cheder*" where the "reform" was soulless and purely external. The earmarks of that "reform" were a government license given the teacher and hung up on the wall of the *cheder*. The teacher was required to instruct his pupils in the rudiments of Russian and arithmetic. How the *melamed* used the ingenuity of his Talmud-trained mind to puzzle out a simple Russian sentence, is told in many a popular anecdote.

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As the idea of Jewish nationalism steadily gained ground and the Hebrew language and its literature were cherished as great treasures of the historic national culture, a new type of school grew up where the study of Hebrew grammar and Hebrew versification was grafted upon the traditional studies and where as much of occidental civilization was taught as could be gleaned from contemporaneous Hebrew textbooks. These schools still used the translational method, but they used it much more systematically than the *cheder*, the medium of translation being usually Yiddish.

When the direct method of teaching languages was discovered by the Jews and successfully applied in Palestine, it was adopted enthusiastically by the Hebraists in Russia and became the subject of a vehement controversy. To the standpat Orthodox it was a dangerous heresy, to the older *maskil* it was a poor and inefficient method leading to superficial scholarship and the corruption of classical Hebrew, while to the Hebraists of the younger generation, it was not only a good teaching method, but also an inspiration, a means for the revival of the Hebrew tongue and a vehicle for the creation of the type of a Hebrew-speaking European. It soon became almost a means in itself. Both friend and foe still look upon "Ivrith-be-Ivrith" (Hebrew-by-Hebrew, the direct method of teaching Hebrew) as something vastly more than a mere teaching method, but as an expression of a movement to introduce Hebrew speech into modern Jewish life. You will often hear the man on the street say: "Er redt Ivrith-be Ivrith," instead of "Er redt Hebraeisch."

The *maskilim* schools and the first Ivrith-be-Ivrith schools were ostensibly religious schools, but they showed marked tendencies towards secularization. During the war the Hebrew movement reached its climax when the Tarbuth Organization succeeded in covering the whole of Eastern Europe with a network of secular Hebrew schools of primary and secondary curricula modelled upon the European type of school. In spite of their secular character, however, the Tarbuth schools were totally wiped out in the anti-religious crusade of the Bolshevik government in Russia.

The Hebrew school, which found its culminating expression in the Tarbuth school, was an attempt to produce the type of a Jew who was to be essentially a European with Hebrew as his language, and, naturally, coloured by certain national Jewish characteristics. Those peculiar national characteristics were conceived of as being essential to the harmonious and colourful make-up of European civilization. The Hebraist believed that the Hebrew language and its literature, classical and modern, were the finest thing the Jews produced in the past, and that the further development of these assured the Jews a place of honour in the concert of modern national cultures. In point of political views, the Tarbuth-Hebraists were either mild Liberals or advanced Liberals, here and there a mild Socialist. They were almost all of them Zionists. Beside the Hebrew movement with its distinct and clear-cut ideology, there grew up another movement nearly akin to it in its philosophy, but bitterly opposed to it in its practical applications.

The growing interest of the ghetto-emancipated Jews in a literature of their own according to the European model at first expressed itself solely or chiefly in the production of a Hebrew literature, but in course of time the same tendency in Jewish life found expression in the production of a literature in the popular vernacular—in Yiddish. The natural affection of the average

Continued on page 72.

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Liberal Judaism in Bombay

Continued from page 67

Orthodox, warned them against Liberalism in a book specially addressed to them.

With the arrival in India of Jews from Baghdad, however, this tendency received a great setback from which it has not as yet recovered. At first these Jews mixed freely with the Bene Israelites, but after settling down and making a reputation for themselves as great business men, the leaders of this community thought it to their advantage to repudiate the Bene Israelites as their co-religionists. A regular campaign was carried on to show that the Bene Israelites were more Hindus than Jews. The chief charge brought against them was that they did not follow the oral Law to the letter and the result of this was fear that they would be despised by their countrymen, and would not be treated as their equals. In India, to be respected, one must be a staunch follower of one's religion, and this consists principally in performing all the ceremonies required by the religion you profess. The Bene Israelites had hence legitimate ground for fear, as the chief charge brought against them was that they were not performing all the ceremonies required by Judaism. All ideas of Liberalism had to be given up, and all efforts were concentrated on showing to the Jews all over the world that we were as careful in following all the laws of Judaism as any other Jews, with the result that to many a Bene Israelite Judaism has now become a matter of mere ceremonies, and repetition of prayers which it is not necessary to understand.

Till recently these passive conditions have prevailed, and it was not till after the return from England of some members of our community, who had gone there to complete their education, that any attempt was made to revive an active interest in religion. These men and women had seen for themselves that Judaism is not a static religion, and they were all much impressed with the principles of Liberal Judaism. Their enthusiasm for Liberalism they tried best to pass to their brethren here. Mr. D. S. Erulkar, B.A. (Cantab.), attorney-at-law, after his return from England, founded and edited a monthly magazine, in which appeared a series of articles by Dr. Mattuck, of the Liberal Synagogue, London, on Liberal Judaism. These articles were also translated into Marathi (the language spoken by the Bene Israelites) and were greatly appreciated

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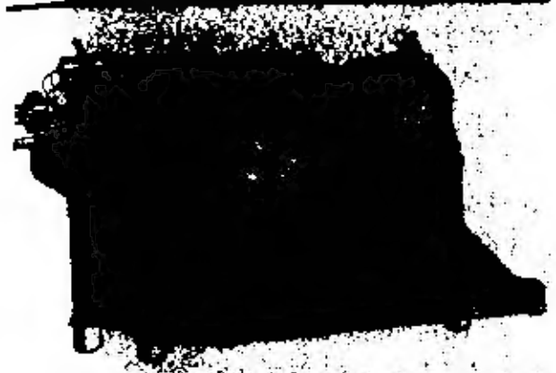

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has had to give up the editorship of this paper as business has taken him to Calcutta, but the paper is still carried on on the lines laid down by him, and from January last a Marathi translation of the "Bible for Home Reading" has commenced appearing in the magazine serially.

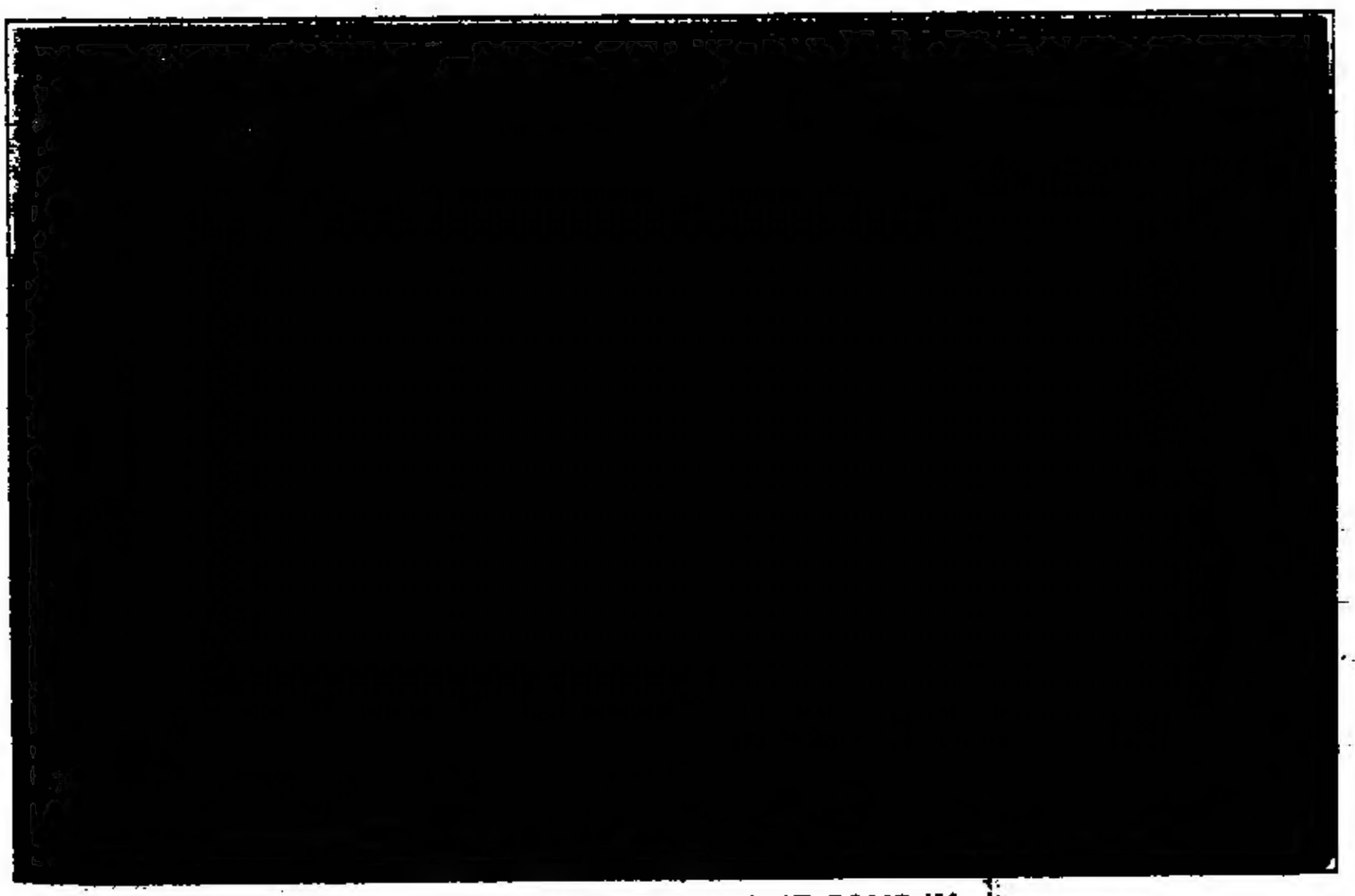
No definite steps were, however, taken till July of last year to found an organization for the advancement of Liberal Judaism. The Jewish Religious Union, Bombay, was started by Miss Leah Jhirad, D.D., who, during her stay in England took the opportunity of studying the lines on which the Jewish Religious Union is active there. Another distinguished member of the Union is Miss R. Reuben, B.A., Principal, Israelite High School, Bombay, who is a Hebrew scholar and has made a deep study of Judaism, both Conservative and Liberal. It is chiefly on her that the burden of expounding the principles of Liberalism to the members falls. She is assisted in this by Miss A. M. Chincholkar, another Hebrew scholar. The Union has on its roll some prominent members of the Bene Israelite community.

The movement is, at present, small and the membership is confined to the Bene Israelites, but considering the circumstances under which it has had to commence work it is an undoubted success. The Sabbath services held by the Union every Saturday morning attract a much better congregation than do the services held in orthodox synagogues. The holyday services are also very well attended. The services are conducted in Hebrew and English and the prayer books issued by the Liberal Jewish Synagogue, London, are used. Members of our community who have no knowledge of English cannot at present take advantage of the services held by the Union, and we are seriously considering the holding of supplementary services in Hebrew and Marathi. When this is done it is hoped to interest most of the members of the community in the work of the Union. The services are, at present, held at the residence of Miss R. Reuben, who has been kind enough to allow the Union the use of a hall, and hence the Union does not feel it necessary to secure a meeting place of its own at present. Though there is no religious school attached to the Union, the members have formed a study circle for studying literature on Liberal Judaism and discussing its various aspects. The Union at present conducts a class for teaching Hebrew to the children of members, and it may be found necessary to develop this into a religious school in future.

The Liberal movement in Bombay is, as I have said above, small at present and the reason for this is not far to seek. The chief charge brought against Liberalism is that it leads one naturally away from Judaism to Christianity; and this misrepresentation is sufficient to keep the majority away from the movement. In spite of the religious conditions of the community described above, there have been hardly any conversions to Christianity, and so it is natural for the people to feel that they should avoid a movement which leads them naturally to a religion which they have successfully avoided so far. This distrust of the Union is,

Continued on page 79

by the community. He also planned the translation into Marathi of Mr. Montefiore's "Bible for Home Reading." Mr. Erulkar



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Jewish Life and Jewish Schools

(Continued from page 69)

man for his mother-tongue was encouraged by the growth of a Yiddish literature until a conscious movement was set on foot to perpetuate the Yiddish language and declare it as the chief expression of the modern Jewish national life.

The Yiddishist essentially resembled the Hebraist in placing emphasis upon occidentalism in general culture and the peculiarity of language as the chief expression of the distinct contribution of the cultural group. The Yiddishists then established a type of school which strove to produce a Yiddish-speaking European. Naturally the Yiddishist differed from the Hebraist in that the latter stressed the remote past, Jewish scholarship and Palestine, whereas the former stressed the recent past, Jewish love and contemporaneous folk-life. Both were romantic, but the one centered his romantic feelings on Palestine, the other on the *stadtel*, the small Jewish town of Eastern Europe.

As a rule, the Hebraist found the Jewish present ugly and unworthy, and sought refuge in the past and those elements in the Jewish present which they considered as constituting a fine and wholesome development out of the past. He looked forward to the future and sought to mould it according to his ideal, which was to be a combination of European civilization with the romance of Palestine and Hebrew. The Yiddishist found the Jewish present rich in beautiful things and merely sought to Europeanize it, to secularize it and to bring political and economic emancipation. The Yiddishist, as a rule, was a Socialist, a pronounced radical on all problems affecting the structure of society.

A word may be in place here concerning the education of Jewish girls. The old *cheder* did not admit any girls into its sacred precincts, and the girl received her education at home by partaking in the keeping of the ritual, by being the recipient and transmitter of the Jewish folk-lore. Her formal schooling was usually confined to the reading of the *siddur* and to the ability to read and write Yiddish. Some, but not all, of the early *maskilim* recognized the necessity of giving the girls an education equal, or nearly equal, to the education of the boys; the Russian government opened its schools to the Jewish girls and even later, when it began to restrict and discourage the education of Jews, the rules were much harsher on the boys than on the girls. The process of equalizing the Jewish education of the girls with that of the boys went on with a much slower pace than the process of the infiltration of Jewish girls with non-Jewish schools. The result was (and the same applies to America) that the educated Jewish woman became a powerful factor making for assimilation. It is not till the advent of the Tarbuth school and the Yiddish school that the woman was finally placed on an equal footing with the man both as teacher and as pupil, in the Jewish school.

These, then, were the main types of a Jewish school in Eastern Europe; the old *cheder*, the modern Hebrew school and the modern Yiddish school. Some types of schools which constituted a transition from one type into another have already been mentioned. There also arose of late certain types of schools which represent a compromise between varying points of view. Some try to combine Hebrew and Yiddish. The most important of these composite types is the type of the orthodox Hebrew school. Of course there are varying degrees of orthodoxy and modernism respectively. Some are mere modernized *cheders*, while others are full-fledged co-educational

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European-pattern schools conducted in the spirit of Jewish religion. These schools represent the earnest attempt on the part of orthodoxy to fit itself into modern life. Orthodox Judaism in this case has taken under its aegis the idea of the Hebraist revival and seeks to refresh itself with the help of this new idea.

When the Jewish immigrant from Eastern Europe came to these shores, he already found in existence that occidental type of Jewish school, the Sunday school. Although the Sunday school is not of American origin, it can be rightly said to be the American contribution to the cause of Jewish education, for it is here that it flourished and developed. The Sunday school is characteristically American in all its manifestations, in its lack of deep inner life and its stress upon decorum and externals, in its spirit of smug self-complacency and its loud protestations of idealistic-sounding generalities. The Sunday school is elaborate in its superficial modernism with all its frills and flourishes, children's assemblies, children's services, parents' meetings, teachers' training courses, prizes, flags, buttons, pins and all the other paraphernalia—much ado about thirty-five hours per annum of Jewish learning.

Jewish life in America is chaotic even to-day; how much more so was it then! In Eastern Europe the problem was one of readjustment to new ideas, to an environment which was geographically the same but which was undergoing subtle organic changes. To detect those changes, to seek to interpret them, required a certain minimum of intellectual acumen. Therefore, all plans and theories put forth for the future were intelligently thought out, had an organic unity and a philosophic background. In America the process was chaotic, elemental and crude in the extreme.

In spite of the rapid rise of the intellectual and cultural level of the Jews in America during the past decade, no original coherent interpretation of Jewish life on this continent has yet been put forth. The fault lies perhaps in the difficulty of the situation, its baffling character. The fact is that the physiognomy of America has not yet been defined and it is very difficult to adjust one's self to an environment which is in many respects still in the process of making. Is America going to be a *national-staat* or a *nationalitaten staat* — a country of one national type or composed of various national groups? If the first is true, the Jews will either assimilate except for religion, or they will have to make an unusually heroic effort to preserve their national identity. This problem has not been solved yet.

May I venture the suggestion, however, that America will not make either a *national staat* nor a *nationalitaten staat* in the European sense of the word? The dogmatically and pedantically defined lines of "nationality" which obtain in Europe to-day with the political status given each nationality in the state, that something which Zhitlovsky hopes to see in America, will, I believe, be universally acceded to be impracticable and unthinkable on this continent. On the other hand, it is also unbelievable that the many heterogeneous cultural groups in American will in the near future merge in an organically one group. They will probably go on developing in their own way a superficially united nation divided into various religious and cultural groups loosely distinct from each other.

So far Jewish America has hardly produced any theory of its future distinctly its own. Most theories of American Jewish life have been more or less pale and emaciated editions of corresponding European theories. The same applies to schools. The only real reform in Jewish education which America achieved earlier than Eastern Europe was the transference of Jewish education from private initiative to communal control. It is superfluous to assert that, except in isolated cases of advanced experimentation, the cause of education fares better under social control than in private hands. Jewish schools in America are reproductions of corresponding types of schools in Europe with adaptations to local conditions in so far

Continued on page 76

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"What about the funeral this afternoon?" he queried, rather hesitatingly. "If the headmaster finds out that his orders have been disobeyed we will be thrashed across the bench in the presence of all the little boys. Besides, I am nearly bar-mitzvah, and for an offence like this I may not be allowed to read Maphtir, I shall get nothing but a meagre Parshe."

"Don't be a coward, Louis. Nobody will be any the wiser, and nothing will happen to you. The sun is too beautiful for words. I think it would be a shame to stay in the village, and fast, and go to the Levayah," I retorted.

"All right, then, Sampson. You know I always give in to you, although I feel it is wrong to do as you suggest. But where shall we go?"

"To the Baroness' estate," I answered.

"Won't she mind?" Louis asked.

"I'm sure she won't," I said. "She knows my mother awfully well. She and her little daughter Vashti often come into our shop to buy things. The Baroness told my mother that she could come down with us to her estate and spend a day with her whenever she felt like it. I know that she is fond of Jewish people, and especially my mother. Why, only last Pesach we sent her a bottle of wine and some matzos, for which we received a letter thanking us for the gift. There is so much to do on her estate. We can run about in the forest, and play hide-and-go-seek. We can watch the farmers mowing the hay, or lie on the dyke and amuse ourselves by looking at the ducks and ducklings swimming in the lake. Should we feel like it, we can even call on the revered old Baroness herself."

It was settled than that we go into the country for the day. I felt elated at the prospect. My life in Emlek, a little village in Lithuania, of about one hundred families, was none too pleasant. What with Cheder and helping mother in the shop, it was not often that I had any amusement. Emlik was a dull hole, with no playgrounds for the children. All we youngsters did was to study Chummesh with Rashi, and say our prayers three times daily, year in year out. The school started about seven in the morning, winter or summer, with the usual long service, and finished at six in the evening. In this way we spent our young lives.

On this particular day the school-children were given a holiday because the Zaddik of Emlek had died, and was to be buried that very afternoon. Far from lamenting the loss of the village saint, we youngsters were in a state of great excitement. The glad tidings came to us as a pleasant surprise. Although we had all heard of the demise of Reb Shloime, for nothing else was being discussed but his wonderful deeds and saintly life, we all went to Cheder that morning, not being told to do otherwise. All our teachers were present, and there was an unusual hush when the headmaster, Reb Leib himself, to our astonishment commenced the morning service with the words, "How goodly are thy tents, O Jacob!" He never acted as Baal Tefilah unless he had Jahrzeit, which had, however,

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occurred only a month previously. When he finished Olainu, instead of allowing Reba David, a boy of about seven, who had recently lost his mother, to say the premier kaddish, the reader himself uttered the time-honoured prayer to the dead in a very slow, deliberate and mournful tone. The boys looked at one another enquiringly, when one of the older ones whispered to a neighbour, without looking sideways lest he be reprimanded for causing a disturbance: "Of course, it is for Reb Shloime. You know he died last night. He left no children to say kaddish for him. It is a great mitzvah for anyone to do him this solemn service. Although he was very pious, unless this prayer is said for him his soul will not be admitted into heaven."

The morning service was finished, and we were all getting ready for the day's work by having a last glance at a portion of Rashi which may have puzzled us, when Reb Leib stood up once more, and addressed us in the following manner:

"My dear children, this is indeed a day of mourning, not only for the citizens of Emlek, but also for the whole of the Jewish nation. Our race has become poorer in spirit by the loss of a great Zaddik, a pious servant of the Almighty, and a man who ever since he was ten years of age, spent his nights and days studying the Talmud. He was not only a great Talmud chacham, but also a man of the world, who could act as mediator for us in time of trouble. He could get access to the Tsar himself when necessary on behalf of our ill-treated brethren. Yet he was withal one of the meek and humble, and never boasted of his greatness. He loved everybody, even the Goyim, who persecute and hate us so much." When he finished, the children filed out with heads bent low, and without uttering so much as a single word.

Once out of school, however, we soon forgot all about Reb Shloime. We rejoiced at having a day off. Louis and I rushed home to get a few slices of bread and butter to take with us on our jaunt into the country. We met at an appointed place, just out of town, a little later, and set out for our destination.

The estate was about two miles from the village. We walked with great gusto. For the first half of our journey we decided not to follow the main road lest we be detected by a co-religionist and be turned back. We reached the forest, keeping within visible distance from the road so as not to lose our direction. We sauntered along merrily, and felt very overjoyed at the great treat in store for us. After walking for about half an hour in the wood we turned our footsteps towards the chaussée. We noticed a number of wagons loaded with hay and other wares coming towards the estate, so, instead of getting on to the road, we remained near the edge of the forest. From the distance we could hear men talking. "Fancy, no market because some dirty old Yid gave up the ghost." This was followed by someone who said, "The whole community should be kicked out of the country. They live on the fat of the land, never doing a hard day's work."

"Yes, and they take all our money, the blood-suckers!" said another. "I have an idea, brethren," said one, in a very gruff voice, but somewhat subdued. We crept nearer to where the sounds came from, and we could see quite plainly that a number of moujiks had gathered round one of the wagons, which by now had all stopped on the road. "Let us get permission from the Baroness to make a pogrom," he continued. "That little daughter of hers, Vashti, is sure to be with us in this. Her mother, who owes the Christ-killers money, is a little obsequious in their presence. In her heart of hearts, however, she hates them like the plague. The Baroness is very discreet, and always says nice things to them, but I know she feels what Vashti fearlessly says and does. Besides, now that their great man is dead they will have no redress. He alone could go to the Tsar and lay a complaint before him. As for the head of the police, although he is not exactly of our race, being a

Continued on page 78

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Jewish Life and Jewish Schools

(Continued from page 73)

as the children here attend public school and can only spare a small portion of their time for Jewish studies.

The supplementary character of the Jewish school in America robs the school of its most vital force and emasculates its possible effect. A radical inner improvement of Jewish education will not be possible until the whole of the schooling of the Jewish child is placed in the same hands. Whether that is feasible and how far this is feasible, is a different matter. The old *cheder* is still with us in America although it is almost extinct in Europe. Needless to say, the American *cheder* has many of the faults of the ghetto *cheder* and few of its fine qualities. A crude attempt to adapt the *cheder* to the American child was made by the *Barney der Melamed* type of educationist who translates classical Hebrew into pidgin Anglo-Yiddish: *Lech lcho*, get out of here; *mearizcho, fun dein* country. There were some who went as far as substituting English for Yiddish as a medium of translation and thought they were awfully clever and up-to-date, without realizing that they were merely rehashing the Russian government license "*reformed cheder*" which proved to be nothing.

Both Hebraists and Yiddishists came to these shores in large numbers shortly before the war and sought to establish their doctrines in American Jewish life. The Yiddishist found at first a fertile field among the element of the radical Jewish workingman. In the period of large immigration, Yiddish was more important and possessed more vitality in America than anywhere else. Seizing upon this vitality of Yiddish, the Yiddishist succeeded in establishing a type of school which was, comparatively speaking, bustling with life, and hoped to perpetuate the Yiddish language in America. With the stoppage of immigration and the gradual adoption of the English language by the Jewish masses, the vitality of Yiddish has waned considerably. The cause of Yiddishism seems to be a doomed cause in that its chief and almost sole source of strength lies in the present vitality of the language. It is different with Hebrew which possesses a deep-lying religious, cultural and historic-sentimental appeal.

The Hebraist has been more successful than the Yiddishist in that he has succeeded gradually in introducing the Hebrew speech into the prevalent type of Jewish schools. To achieve his success, the Hebraist first of all had to shed off the secular character of his movement in so far as education was concerned. The Hebraist succeeded in gradually winning over to the cause of the Hebrew revival the more alert orthodox element which seeks to gain a new lease of life for orthodox Judaism by modernizing it. The type of the secular Hebrew school is practically non-existent in America. The Hebraist in America for the time being had to give up the hope of the universal adoption by the Jews in America of the Hebrew language for their everyday speech. This has robbed Hebraism of a great deal of its enthusiasm and inspiration. But the Jews of America may yet surprise us.

At present there is a movement in certain Jewish educational circles to adopt the curriculum of the Hebrew schools to the needs of the large number of Jewish children who do not stay long enough in a Hebrew school to benefit by its Hebrew curriculum. The prompters of that movement would seek to encourage as many Jewish children as possible to follow the maximum Hebrew curriculum, yet at the same time provide for those children who can only hope to get a familiarity with the rudiments of Hebrew, intelligent instruction in Jewish religion, history and contemporary life through the medium of English. As to whether this is a genuine movement to adapt Jewish education to the needs of America or a mere capitulation to difficulties, opinions differ.

The Jewish life which found its current expression in the Yiddish language is slowly but surely passing out, but it is still with us. A new mode, a new American Jewish life, still pale and rather anaemic, but showing signs of growth, is in the process of formation and finds its current expression in English. What is the place of Yiddish or of English in the Jewish education among these shifting forms? That is a very important problem. But if the Jewish past can teach us anything, it does teach us that Judaism cannot survive if the Hebrew language is discarded.

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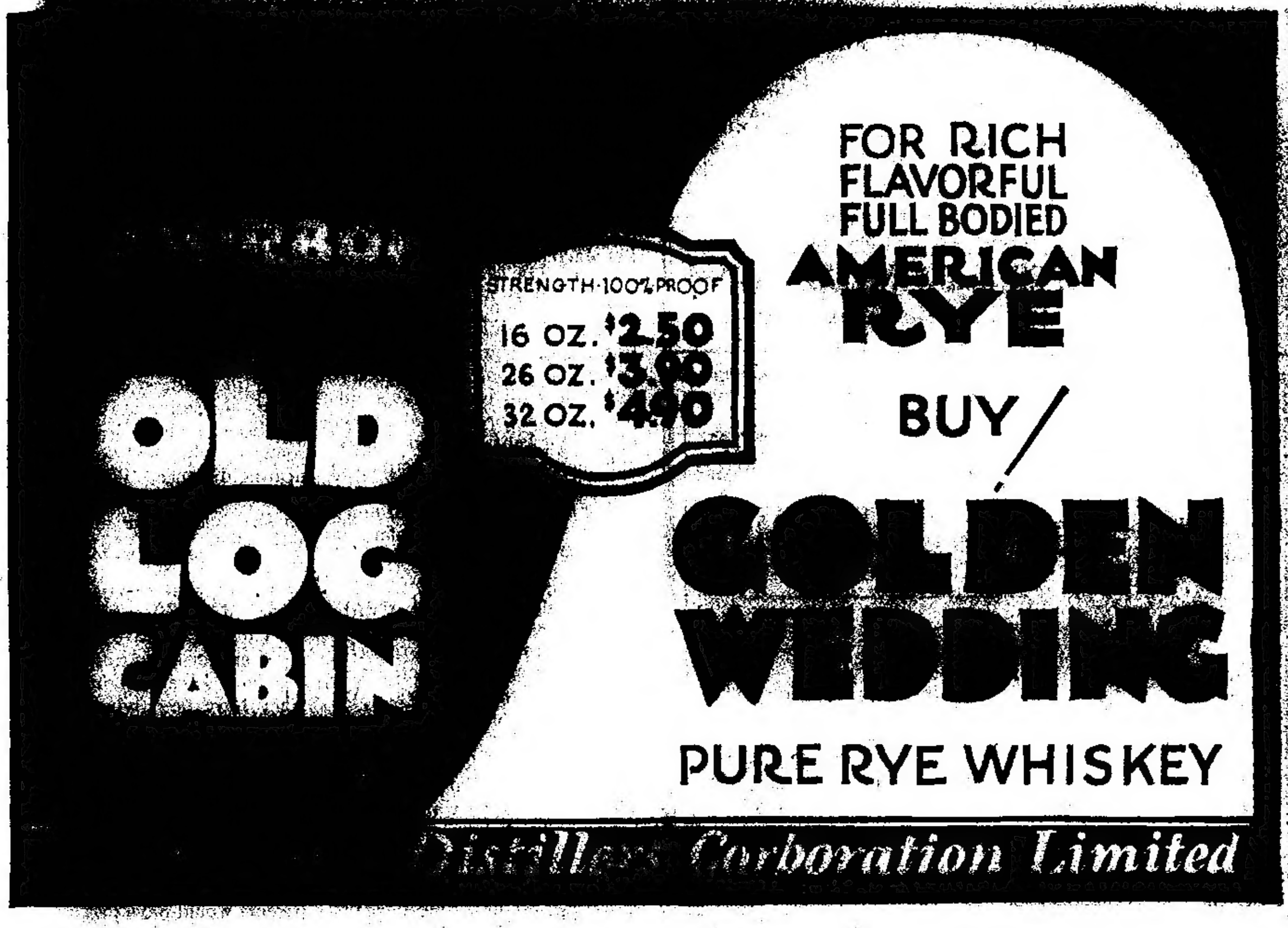

Poultoff's Iliad

Continued from page 30

Clutching to his heart what small comfort these words conveyed, the peddler set forth. He was nearing the forest when he saw an immense wolf come bounding toward him. The blood froze in his veins; but self-preservation being stronger than fear, he raised his stick to a level, took aim, a shot was heard, and the ferocious beast fell forward in the snow.

Makler paused not an instant to investigate the results of his courage, he took to ignominious flight; and only when a safe distance from his powerless enemy did he take counsel with himself and wind up his soliloquy with the words: "And to think I had this stick all these years, and never knew that it was loaded!"

This incident elicited a fresh round of praise from the zadick's disciples. The great man's power and direct influence in the heavenly government were sounded in the ears of those who would and those who would not hear. In the midst of this general jubilation Vogele appeared at the pontiff's door, and asked an audience. The guardians at the gate were about refusing admittance, when Rouben exclaimed, his voice sonorous with the little authority in which [illegible] dressed: "The sight of the zadick is sufficient for vice to take flight (Sepher Hamidoth, sec. 14); let the woman enter." Vogele crossed the threshold before which demons recoil in dismay, and stood defiantly before the spiritual director.

"What is it you wish?" he asked, eyeing the pretty woman with a well-satisfied air.

"To tell you that you are either a fool or a knave," said Vogele coolly.

An unanimous outburst of rage from the angry Chassidim; a unanimous movement to hurl themselves against the heretic, and dash her to the ground.

Vogele was not to be intimidated.

"It is said that Schamos Makler, by your aid, killed a wolf with a pistol-shot from his stick. It is a lie!"

"She is possessed of the devil," said the zadick.

As he spoke, the forester, who had been impatiently waiting outside, burst into the room, exclaiming: "It was I who shot the wolf!"

A zadick, however, is not easily disconcerted. "I am aware of that fact," he said; "but it was I who sent you to do it."

The forester shrugged his shoulders.

"You confirm the verity of Rabbi Bechai's words," continued the accused, as he turned toward his prosecutor; "you are of a truth the living testimony that Satan entered the world with woman."

"Prove it."

"It has been proven. We do not find in the sacred Scriptures the letter 'sameih," the first letter of Satan, until the creation of woman; but when woman was formed, it was said: 'He closed up the flesh,' and then the character 'sameih' was employed for the first time."

"Your Rabbi Bechai was an imbecile!" exclaimed Vogele, "and those who call the zadick 'the crown of the universe' are imbeciles as well! Woman is the crowning piece of creation."

"Prove it!"

"Each day God formed something better and more perfect than the preceding day; and last, of all in the creative week, he made man, and appointed him lord of the earth. Am I right?

"Well! Since he formed woman after man, woman must be the most perfect of his creatures and, consequently, mistress over man."

"You have unquestionably more intelligence than I gave you credit for," said her adversary;

(Continued on page 80)

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— Vashti

Continued from page 75

Muscovite—well, we need not fear him. He will make a little fuss, perhaps arrest a few, until the matter has simmered down. Then he will liberate them all, as he has done so frequently on previous occasions." The farmers parted and gave orders for the wagons to move on.

Louis and I were in mortal terror lest we be discovered. Visions of another Vashti, who lived ages long ago, who also hated our people, swept before us. But, bent on the day's outing, we soon forgot all about the plot. We kept up a good pace, and shortly afterwards arrived at our destination. We took a survey of the lake, and without much trouble found a suitable place on the sloping dyke. We clambered up the incline, which was overgrown with a beautiful velvety green of fine grass. We were well sheltered from the sun's rays, for close by the spot we selected were several weeping willows. We stretched ourselves on the embankment with our heads just overlooking the lake. From there we had a wonderful view of the smooth expanse of water extending for miles and miles, unbroken except by a few small islands on which were growing several tall fir trees. On their tops, faintly perceptible, were storks' nests, and the thin-legged creatures were flying about them, making a very weird noise, and evidently attending to their fledgelings.

We were the happiest two boys in the world as we lay on the dyke with eyes roaming over the sunlit water before us. We ate some of the sandwiches which he had managed to filch unbeknown to our mothers, but hardly said a world lest we break the spell. The lake was as calm as could be. Now and again a small, almost imperceptible, ripple would come along in our direction and then strike the water's edge with a faint thud which sounded like music in our ears. A number of ducks were swimming about in the mirror-like water, a little distance away from us. The young ducklings kept chasing after their mothers. We heard a faint forlorn quack-quack from one of the newly hatched babies which had failed to keep up with the rest. But when it managed to catch them, and get a little bit of something from its mother, we felt pleasantly relieved. From the far distance we heard the hay-gatherers singing one of their melancholy songs. It was of a young girl whose pet hen had just hatched a number of chicks. She was telling herself what she would do when they grew up. By ex-

[illegible] the [illegible]se for a [illegible] even- [illegible] herself a [illegible].

The two of us must have been resting there for a very long time, because when we looked up the midsummer sun was already beginning to sink over the hills. The place looked so beautiful and peaceful that had the angels suddenly left their abode in heaven and come down to play with us, we should not have been surprised at all. We would have remained there till night, so oblivious were we of the passing of time, had we not been suddenly disturbed by someone who said within easy-hearing distance, "Who are those two boys, Vashti, lying full length on the dyke? One might think the whole place belonged to them."

"Oh, they are two damned Jew boys, Mother," a little girl's voice replied. "I have been watching them for some time, wondering how I can frighten them. They have been lying there for the greater part of the day. I wish our mastiff, Yurke, were here. I would send him after them to see whether he could take a few bites out of their dirty skins. What a pity he went out hunting with Petrus this morning. Had he remained with me, their parents would have had a special cause to remember the death of their saint, for there would have been two more funerals. Fancy, no market, because an old bag of bones was sent to the place he should have gone to fifty years ago. And the fuss they make of him!"

Reluctantly I turned round to see who it was. The little girl and her mother must have seen me moving, for I had hardly done so when I noticed the Baroness and her little daughter stealing into the castle.

My cousin looked at me in great surprise. "I thought they were friends of yours and of the Jewish people," he said, scoffingly. I offered no answer, and we both rose from the grass to return to Emlek. We were a little frightened, and wondered whether the pogrom had already commenced. But no sooner had we stood up than the dyke gave way beneath our feet, and we were swept down headlong by a tremendous rush of water from the lake.

Helter-skelter I went downstream, not knowing exactly what had happened. When I recovered my senses I found myself struggling in the foaming waters. I made a grab at a big boulder that was jutting out above the roaring torrent. I looked up, and to my horror and surprise I saw the

little girl Vashti standing on the top of the very boulder I was holding on to. Almost at the same time I felt a hard boot striking against the tips of my fingers. With eyes full of hate, teeth clenched, and face white with rage, she looked at me threateningly. Her right hand was grasping a small penknife, with blade outstretched towards me. "You damned Jew boy, you Christ-killer, spawn of Palestine, I have you at last. Take that!" She made a sudden dab at my forehead with the knife. "This cut will enable me to identify you during the pogrom, in case you try to escape the punishment which is meted out to filthy little Jew boys when they get into mischief."

This done, little Vashti suddenly glided off the rock and skimmed along the surface of the broken waters. I was puzzled, yet dazed as I was, I followed her flight. She was obviously making for her mother, who was standing on a little elevation where the water had not reached. The little girl came nearer and nearer to her mother. At last she came so near to her that it looked to me that mother and daughter became one being. I thought and thought about this strange phenomenon, and at last came to the conclusion that Vashti really was an emanation from her mother, capable of returning after the purpose of her departure had been fulfilled. I felt a warm liquid trickling down my face. The rest was a complete blank.

* * *

"Eina," I heard myself saying in Afrikaans, and awoke with a start. I slapped my right hand against my forehead, and there crushed a mosquito which was biting me. I looked round and noticed that one of the sluicegates of the Zoo Lake had been opened so as to lower the water level, which had risen to a dangerous height on account of the recent rains. My clothes were somewhat wet from the spray.

"Are you there, Louis?" I exclaimed.

He was lying a few yards from me under the shade of a willow tree.

"What is the matter with you?" he said, as he sat up, rubbing his eyes.

"Nothing," I replied. "Only thank God we are in free South Africa!"—(Zionist Record).

Liberal Judaism in Bombay

Continued from page 71

as it were, confirmed by certain practices of the Liberals—sitting bare-headed during prayers, holding divine services on Sundays, and the like—and the enemies of the movement have taken great care to place only such customs before the community. The Liberals have not as yet had the opportunity to place clearly their objects and principles before the Jewish public of Bombay, and we feel sure that when the truth is explained the attitude towards the movement will change completely. What is most urgently required is propaganda on right lines which will have to include publications in Marathi explaining fully what Liberal Judaism stands for; and it must be made quite clear that Liberal Judaism is not a religion of convenience.

Another difficulty which confronts the Union in its work here is the fear the Bene Israelite has of being considered a bad Jew if he were to give up some of the Orthodox practices. Many memmers of the community, while acknowledging the truths of Liberalism, think that it would be best to leave things as they are at present. They say that each member of the community, while believing what he thinks true, should perform all the practices laid down by Orthodox Judaism. It will be the duty of the Union to show clearly the fallacy underlying such a view—that vitality means growth, and growth means adaptation.

Again, there are many Bene Israelites who, though they are avowedly advanced in principles, distinguish themselves from the Liberals by saying that they are Reform Jews. They try to believe that there is an intermediate position between Liberalism and Orthodoxy (typified by the West End Synagogue in London). Of course they will soon come to see that there can be no halfway house between the two standpoints, and then these people will naturally come to adopt Liberalism. The Bene Israelite is, I feel, too fair-minded not to appreciate the advantages of the Liberal movement if these few false notions are removed.

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Poultoff's Iliad

Continued from page 77

"and I see that it will not be pains thrown away to try and convert you."

"Take care that I do not convert you!" retorted Vogele, her clenched hands resting comfortably on the stout hips that carried their burden of silk and fur with a certain grace. "Since when has a man converted a woman, I should like to know? The Talmud tells us of a respectable couple who had become divorced for some unexplained reason, and who, having married again, made most unfortunate selections. And what happened? The woman soon made of her good-for-nothing husband an excellent helpmate; while the divorced man in his second marriage sank to his vicious wife's level, and became a disreputable fellow. Hence, you may see, if you choose, that woman can make of man precisely what she pleases; and should I so wish, I could convert you, most puissant 'crown of the universe,' into my servitor, my bondsman, my slave."

With which words Vogele swept from the room, leaving the zadick and Chassidim confounded and mute with astonishment. Rouben, realizing the evil he had brought upon his confreres, and endeavouring to put an end to it,

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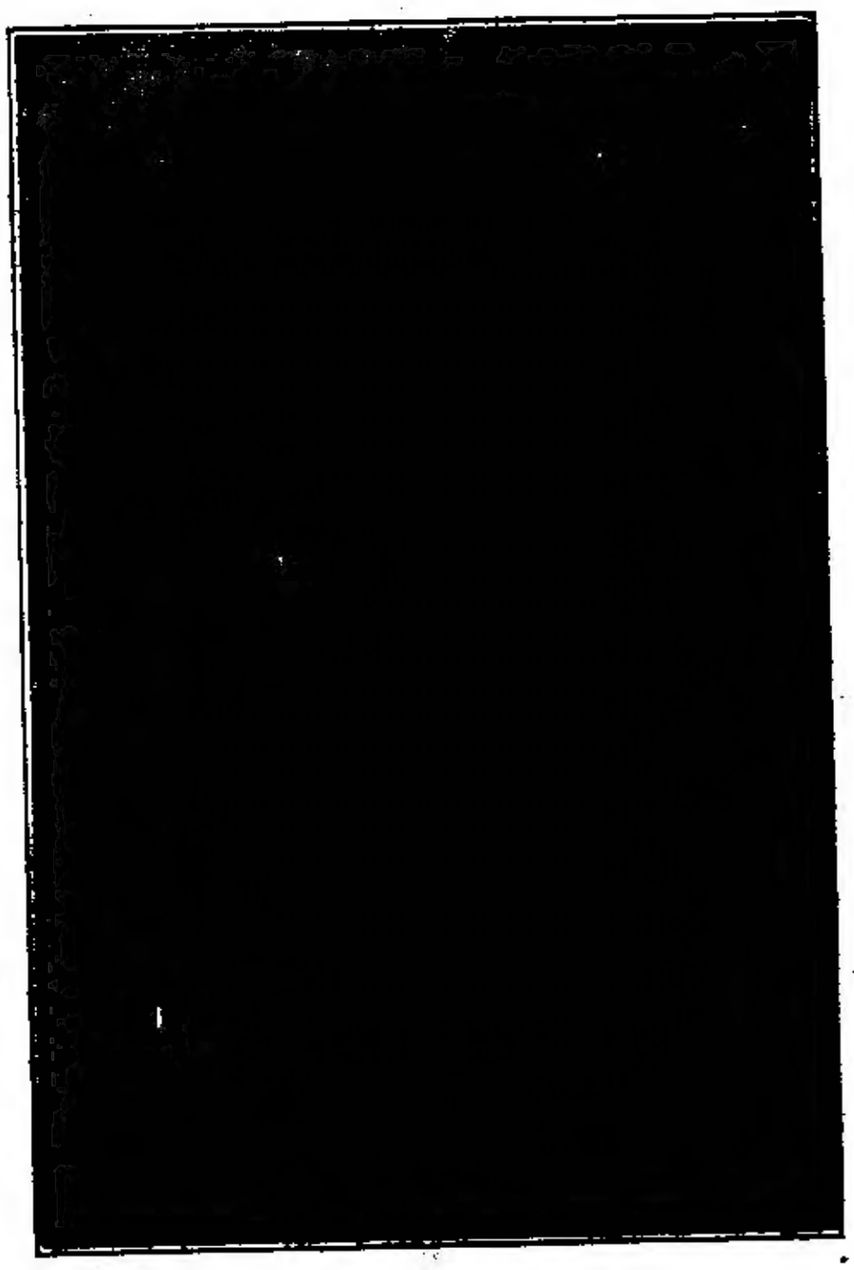

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intoned Rabbi Luria's mystical song: "May the children of the palace, who are afraid to gaze at the seir anpin (microcosm), appear here where the king is present in his image."

Shortly after Vogele's first and brilliant triumph, chance led her to a second, still more imposing.

* * *

It was a stormy spring night. The Jewish quarter was in flames, and the fire spread with frightful rapidity, for the simple reason that the community was destitute of fire-engines and ladders. Some years before a fire company had been organized; but Lewy Jaffa, deeming this association a menace to his divine power and rights as zadick, summarily issued the edict for its disbandment.

The Jewish quarter seemed doomed. The large square was crowded with helpless creatures whose fear paralyzed them, and who watched the destruction of their property with a quiet born of despair. Suddenly Vogele appeared among them, made her way through the throng and exclaimed in loud, piercing tones: "Do you see now how you can rely upon the zadick's power, and do you perceive how much his influence is worth with the Almighty? He has told you your precautions against the flames would provoke the Lord to anger; he has blessed you, and told you that he has entered into a pact with God by which the town should lose but one house by fire a year—and now there are eleven houses in flames! If the Christians do not come to our rescue the whole quarter will shortly be a bed of white ashes."

"She is right!" shouted Teit Teintuch and Vohl Krakow; while many, less daring, nodded their heads approvingly.

Fortunately, a Christian fire company was soon on the spot, and saved the little that was left to be saved. Lewy Jaffa's authority, however, had received another fatal blow; and the high priest of fanaticism felt the sceptre pushed from his grasp by the feeble hand of a woman.

* * *

Three days after this incident, Vogele awoke one morning to find written on her front door the portentous word "Hairem,"‡—the zadick's fatal anathema. The recipient of this unmerited attention quietly took her dishcloth and effaced the terrible word, then went about her work as though nothing had occurred.

It was a beautiful, sunshiny day. The trees were in flower, the grass was green, birds sang on the hedgerows.

The zadick, following one of his favourite customs, had gone out with his little band of followers to hold his discourse under the open sky, with Nature looking on as a smiling and impartial witness.

He had taken his seat under a linden, its grateful fragrance imparting a sense of buoyancy to the warm spring air; his disciples had clustered about him, when, raising their eyes for a moment, they noticed a woman deftly making her way through a field of corn, and rapidly approaching them. It was Vogele.

She stood before her enemy. With her blue velvet cloak, trimmed with silver-gray fur, her yellow silk turban on the heavy black hair, she seemed but one flower the more that budded at the feet of the wise men.

"Who wrote 'Hairem' on my door?" she cried angrily.

"I gave the order," responded Lewy Jaffa.

"How dare you arrogate such a power? You are no rabbi; and even a rabbi may not pronounce anathema. The beschdin° only has the right."

"I do not trouble myself about the beschdin," was the quiet reply.

"The zadick is the crown, the ornament, and the light of the universe," interposed Rouben the faithful.

"If that is the case," cried Vogele, "show us your power; perform a miracle."

By this time a crown of idlers had gathered about the little group.

"Yes; let us have a miracle!" cried several voices, simultaneously.

"May this woman become dumb on the spot!" exclaimed the wise man, his voice harsh with suppressed anger.

Vogele did not become dumb; on the contrary, she cried exasperatingly: "Have I not already told you—you are either a fool or a knave?"

"May the earth open and swallow her up!" cried her victim, his anger having burst the fetters of retraint.

The earth did not obey the zadick's commands. Vogele was not swallowed up, and now came her turn to perform a miracle.

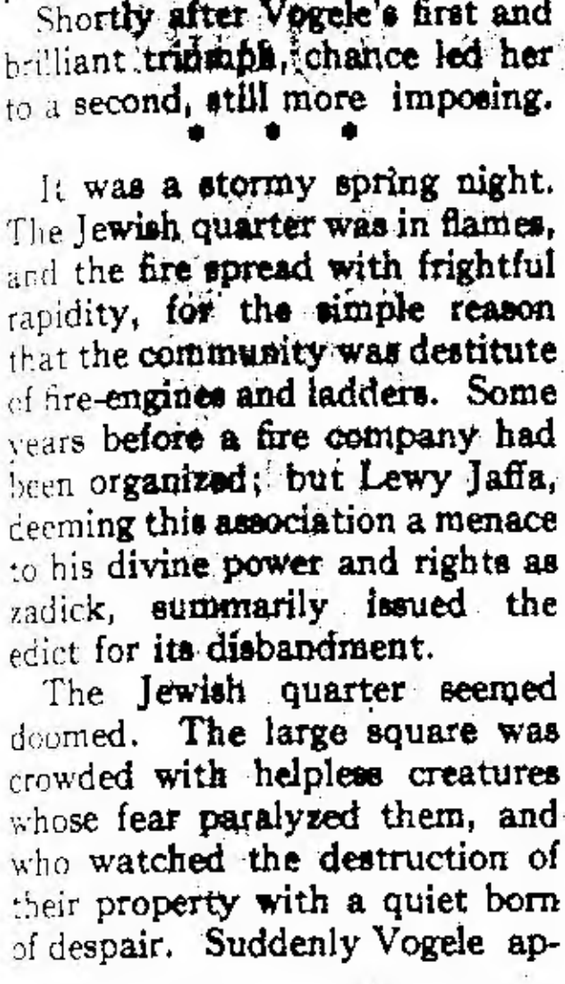
"You are judged," she said with a laugh. "God has humbled you before me. Come hither, that I may crush you with my heel, for you are the seed of the serpent."

Jaffa could contain his rage no longer. He arose, and strode toward her that he might cast his malediction in her face; but one of the evil spirits must have blinded his eyes, for he tripped upon a stone and stretched his length at his adversary's feet. With a burst of cruel laughter, and in her eyes a look of triumph that would have fitted an avenging angel, she placed her little foot on her enemy's neck.

"God is with her!" cried the crowd. Some of the fanatics threw themselves on their knees before her; others pulled branches from the trees and waved them over her head, as they would the branches of the blessed palm.

Vogele at length withdrew her foot from its resting place, and Lewy Jaffa arose. His face was pale, his bearing crushed. Alone, with bowed head and dragging limbs, he moved toward the town, like a vanquished general returning without his army.

‡Rabbinical curse.



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EDMONTON SECTION

When Is a Jew a Jew?

By MELVILLE J. HERSKOVITS
Reprinted from *The Modern Quarterly*, Baltimore, Md.

I have often wondered just what, exactly, constitutes a Jew. I call myself one. Yet neither in training, in tradition, in religious beliefs, nor in culture am I what might be termed a person any more Jewish than any other American born and reared in a typical Middle Western *milieu*. And yet, when I hear the name bandied about with so much ease, and with the common assurance that naming a thing constitutes a statement of all its implications, I sometimes wonder just how one would go about constructing a definition that would hold perhaps a very small bit of water. What this means, of course, is trying to find some sort of Jewish least common denominator—the largest classification or the most general trait which can be thought of as characterizing all Jews. Because, to-day, I do not believe such a definition exists—in my case, I have not found one which satisfies me. For me, the word Jew falls into the category of things of which one says, "I know what they are, but I can't tell anyone else just how I know it."

And so, in constructing this least common denominator, it might be well to make a list of things people say are characteristic of Jews, and what Jews say characterize themselves, and see to what extent they may be applicable to all Jews. And perhaps, if something common to all of these characteristics seems to come from them, we may be in a fair way to starting our definition. What, then, are Jews said to be that is, all Jews? They are, of course, the chosen people. It was one of their earliest assertions about themselves. They are a race, it is claimed, and some say a nation. Still others say they are a people, although this may be regarded as a sort of variant of the two other. They are also considered as a cultural stock—that is, they have a common culture which comes out of a common historical background. Then we have the less tangible definitions—Jews are people who, for example, are characteristically idealistic, or they are characteristically radical, or studious, or what not; and perhaps the latest definition of the word I have heard was at a recent Menorah dinner in New York, where a speaker declared that the outstanding trait of the Jew is that every member of the Jewish group is descended from a hero. But more of that later.

What of all these assertions, made by all sorts of people, Jews and non-Jews, rabbis and non-rabbis, students of the problem who have given years to it, enthusiasts of one cause or other, and so on without end? None of them satisfy me, and I feel that I have fairly definite grounds for my dissatisfaction. Let us see how justified my reactions to them are: let us take these assertions one by one, and examine them as to their validity.

We have all heard the chosen-people story in whatever sort of equivalent of religious school we were taught, or perhaps even earlier in our homes. It is one of

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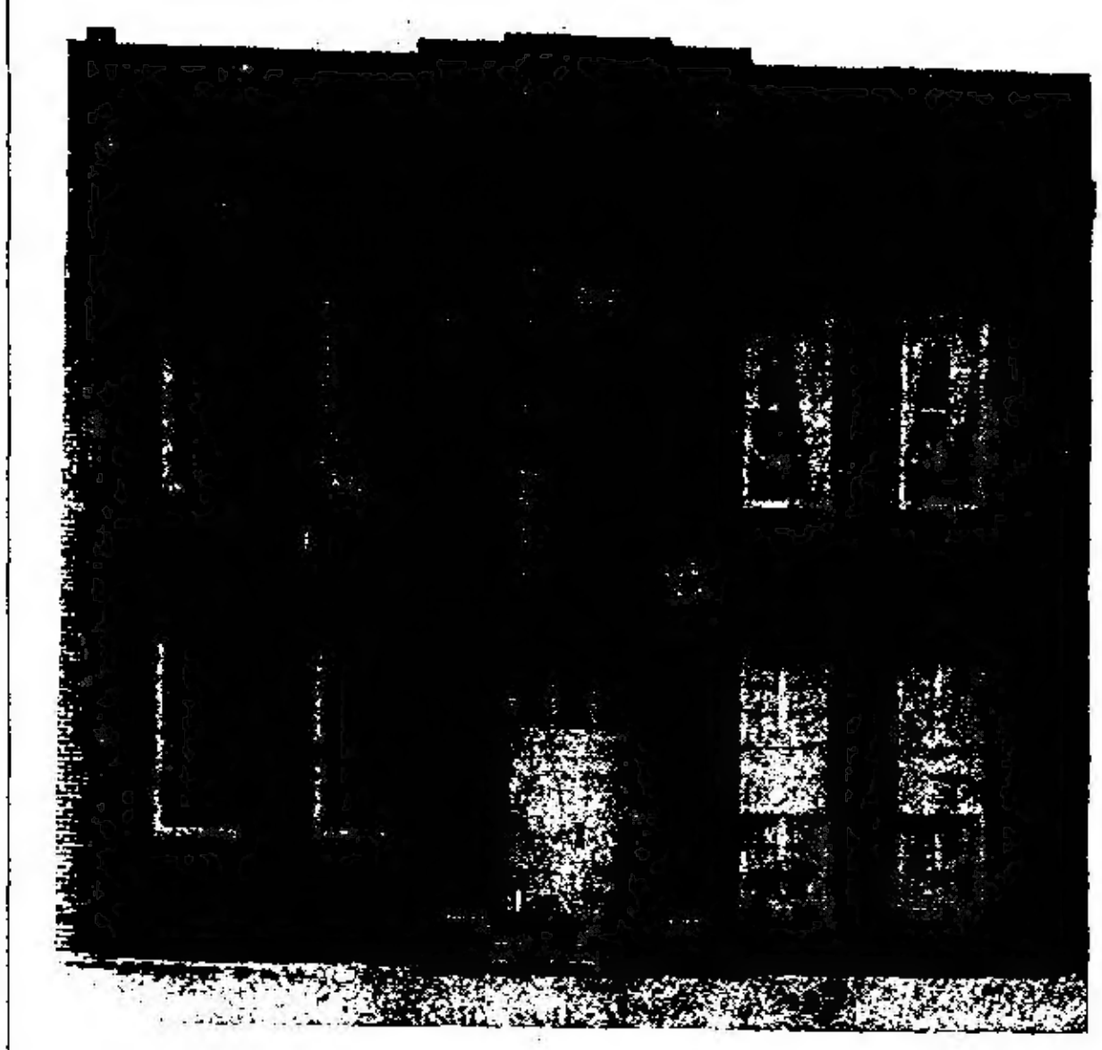
the stories that peoples like to tell of themselves, and we Jews are encouraged in believing it by the undoubtedly long historical record of narrow escapes from extinction we have gone through, and through the persuasive arguments, in this American culture, of the non-Jewish persons who believe literally in their Bible. I first encountered this sort of thing when I was in high school, and the elderly woman who used to tell me how fortunate I was in being a Jew, because God had me under his special protection, made an impression on me that I have never forgotten. I do remember, however, being somewhat puzzled, since I was at the time first encountering the anti-Semitic prejudice which is prevalent in many of our Middle Western cities. But the theory of the chosen people is not an unfamiliar one to ethnologists, since it is encountered in many primitive tribes, who always feel that they are the most important of all the peoples with whom they are acquainted, and who bring forward mythical or folkloristic sanction for their belief. This idea of defining the Jew, therefore, may perhaps be dismissed without further consideration, except one of appreciation for the bit of excellent story-telling with which it is presented in divine sources, and an understanding of the importance it has played in bolstering the self-respect of Jews in more naïve days when persecution took on less refined forms.

The assertion that the Jews are a race, or at least, a racial type, is very widespread, both among Jews and non-Jews. It takes the form of the assumption that there is either a racial "type," which may be distinguished physically, or this definition is enlarged by the statement that in addition there is a series of temperamental traits which go with these physical ones. The typical Jew is generally supposed to be short, dark, with curly black hair and dark eyes, and his physiog-



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nomy is supposed to be swarthy and to have the distinctively "Semitic" or Jewish nose. Now, no one can deny that there are Jews who fit this description. But after even a cursory survey no one will fail to admit that there are perhaps as many Jews who do not fit it as there are who do. Studies of the physical anthropology of Jews have been made from time to time, and they almost always tend to show that the Jews in a given geographical area resembly most closely the non-Jewish people who live in that region. And it apparently does not make a great deal of difference what these traits may be—head form or hair colour or stature or what-not. East European Jews look like East Europeans, German Jews are like Germans, and American Jews are about as heterogeneous in type for the practical purposes of making it easier for us to classify them as the general American population. This talk about there being a Jewish type, I believe, comes from our tendency to stereotype groups in our minds. Thus we are surprised when we go to Sweden and see there short, dark, brown-eyed Swedes, who, we learn on inquiry, come from families who have been living in Scandinavia for generations, just as it give us a shock to go to Italy and learn that there are numerous blond, blue-eyed Italians. No one will deny that there are more blond Swedes than there are blond Italians, and in so far as this is true we may speak of a type. But when we try to apply this to Jews, we find that we get nowhere. I have seen many an Armenian child, for example, who looks so much what we think the typical Jewish child should look, that one feels his name should be something quite other than the Armenian one by which his mother calls him, while the Turkish and Berben profiles so resemble what we conceive the Jew to be like that we feel they should be Jews!

No, the term "race," I am afraid, is of no more assistance in making our definition than that of chosen people. If likeness of traits has anything at all to do with genetic relationships, I should say that the evidence from anthropometric sources show emphatically that the Jews are not a racial unit. Granted an eastern Mediterranean race from which the Jew came, we have so many distinctly north European and Slavic types among the group we designate as Jewish that it is the opposite view which is by far the more plausible. Certainly the numerous blond, blue and hazel-eyed Jews argue, to be conservative, an exceedingly strong infusion of non-Jewish blood, granting that there was a Jewish physical type to begin with, nor do such individuals fail to point to the fact that many of us number nameless crusaders among our ancestry. It is almost axiomatic, in the study of the intercourse of peoples, that no two groups will come in contact with each other without mixing both physically and culturally. The cultural element we may consider later, but the physical mixture which has taken place is almost obvious. When we find that caste lines as strong as those which exist in India do not prevent sexual relationship between members of the various castes, or that the taboos on intimacies of this kind between white and Negro in this country did not prevent it, how can we argue that no mixtures occurred between the Jews and their various types of non-Jewish neighbours? I do not believe we can do so, and I feel that the assertion that the Jews are a racial type belongs in our mythology along with the earlier story that we are the chosen people.

The nationalist definition has come into vogue along with the Zionist movement, and we are now informed by many that it is as the Jewish nation that we have survived and will survive, and that we may be thought of as

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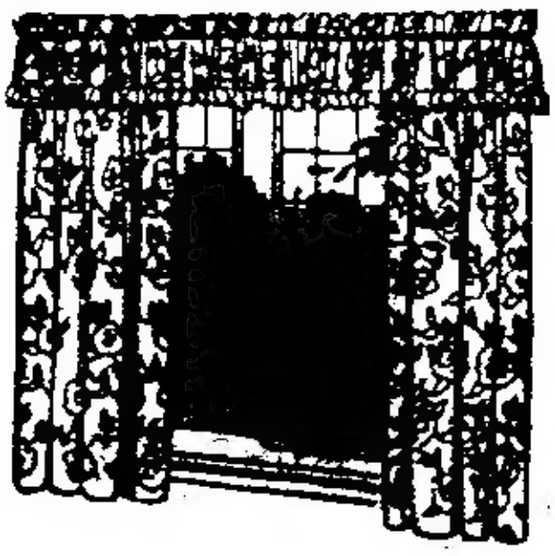

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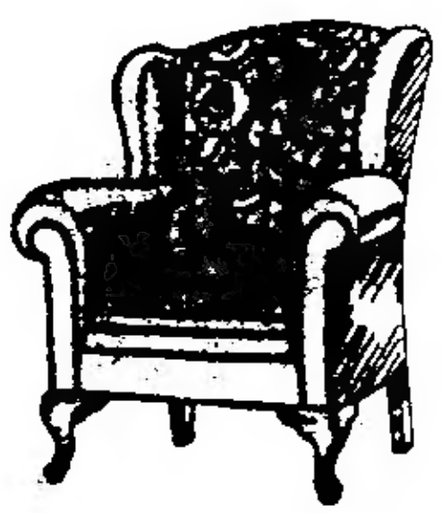

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one in the congress of nations. Aside from the obvious fact that, in the sense that a nation is a self-governing political unit, we are not and have not been such since the days of the final destruction of Jerusalem, and that since then we have never had the geographical anchor which is usually associated with the idea of nationality, it must be confessed that to-day, even granting that Palestine is a Jewish country, there are so many more Jews living outside it than in it that it would be folly even to consider using the term when a definition is being sought. No, I do not believe that we are a nation, and, unless there is an exceedingly strong turning away from the existing allegiances of Jews living in various parts of the world to that particular part of the world where they happen to have been born, and where they happen to have lived their lives, I do not feel that the term will ever have great significance in the connection in which we are trying to employ it here. Patriotism, after all, is an earnest of nationality, and one may only look over the rosters of the armies which fought the numerous wars engaged in by the several countries in which Jews have lived to see how voluntarily they become nationals of the country in which they live. Nor is it strange. Jews, like everyone else, react to the patterns of behaviour to which they have been conditioned, and this holds in a social sense no less than in a personal. And the Jew who lives in a country adopts its *mores*, and becomes a part of its citizenry to the extent to which he is permitted; indeed, we have nowhere the spectacle of Jew as Jew refusing to take privileges of citizenship when it is offered, but rather we find him begging for it when it is denied. And why not? After all, when I am asked by a foreigner what I am, I will answer "American." And so does every other American Jew, for to

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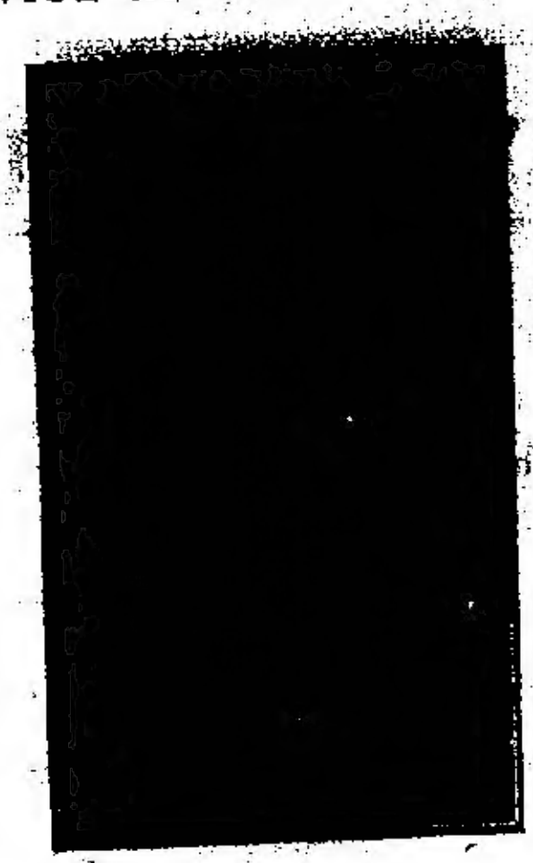

H. A. Friedman
One of the founders of the Edmonton Talmud Torah

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do otherwise is but meaningless. And if we try to solve the difficulty by calling the Jews a people rather than a race or a nation, I am completely at a loss as to what is meant, and, I think, an attempt at definition is still more befuddled rather than clarified.

Are we a linguistic group? Historically, certainly, there is Hebrew. But do we use it as, for example, Flemish is used by the Flemings of Belgium? Have we retained it in the face of oppression as is the case with the many American Indian tribes? Or do we insist that we use it in our homes and not give way to alien tongues which our neighbours speak, as was the case with the Czechs and the Poles in pre-war Austria and Russia? I do not believe this to be the case. Indeed we find it a common phenomenon that Hebrew is not understood at all by Jews, and even where a sense of Jewishness is strongest the language spoken is the bastard German, Yiddish, rather than Hebrew. It is true that there is a renaissance of Hebrew in Palestine, and this is all to the good, but what value has it in attempting to define the word Jew? Jews are not a people with one language. Broadly speaking, their Lingua Franca may be termed Yiddish, but if you happen to go to the Jews of Constantinople, or anywhere along the Eastern littoral of the Mediterranean with your Yiddish, you will be as much at a loss in getting something to eat as though you were equipped with a language of the South Sea Islands. And Hebrew, I venture to guess, would stand you in no better stead unless it were in Palestine. Nor is it likely that Hebrew, which, after all, is the logical language for us to speak if we are to have a language common to us as any kind of a unit, will be generally used by Jews. We are too busy with the everyday problems of existence, and if a Jew is going to learn another language, he will generally learn one that can help him solve problems of travel, or foreign business, or science; and he will learn German or French or English or Italian rather than what may, by a stretch of the imagination, be called his ancestral

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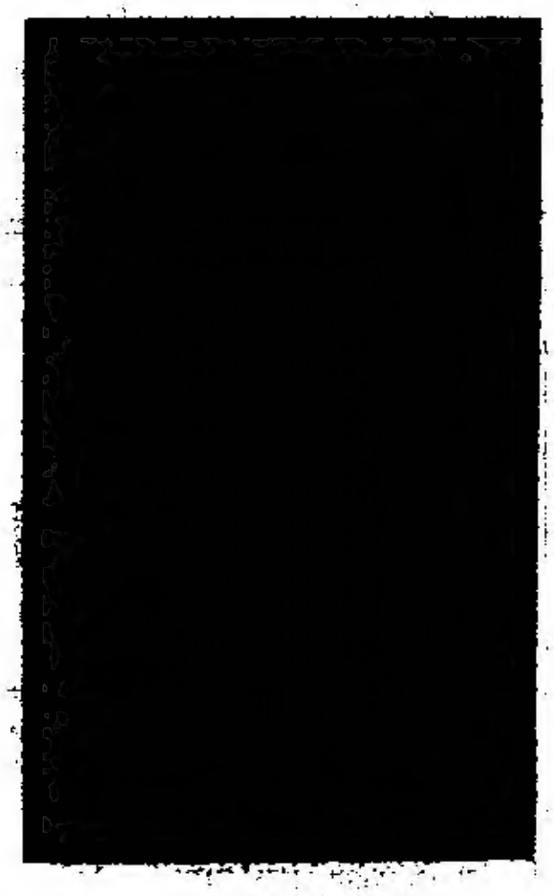
tongue. And so we cannot include a linguistic element in our definition, come what may.

One of the terms most often employed in defining Jews is that of religion. Particularly is this true of our non-Jewish fellow-citizens, who often refer to us as a "church," or as a compactly united religious organization. To any Jew, this is obviously untenable. Not only do we have in this country orthodox and reform styles in Judaism, but there are the more fundamental differences between the Sephardic and Ashkenasic types of worship and belief. Further than this, no one denies that the independence of the various synagogues and their leaders from any kind of central control has had the effect of making us a people with all sorts of differential embroideries on whatever common fundamental beliefs we may have had at one time. And still again, we have the very fundamental implication in Judaism from the earliest days that the best thing a man can do is to think for himself. Now, it is a truism that thinking for oneself is not the best way to encourage unity of religious belief. As the great example to the contrary, we have the Catholic Church, which has prospered and held itself so long and so completely a religious entity by a method which is the exact opposite. No one would hesitate, of course to define the term Catholic. In every Catholic church entitled to the name, at the same time, on a given day, the same rite is being observed in the same way, the same words are being said by the priests in the same fashion and with identical ceremonies. It might almost be said that, as far as religious beliefs are concerned, the thoughts of one Catholic are identical with those of every other, no matter what his race or civilization. The word Catholic is a complete definition—is the word Jew? For answer, we need only [illegible] the images of the Russian-Polish synagogues, and then of the Sephardic, and then the American Reform temples, in contrast. By and large, every Jew settles his beliefs for himself, and not only that, but he is encouraged to do so. The pattern of individual thinking is deep in the traditions of whatever religious organizations there may be among the Jews, and it has had the effect of making a great many Jews think for themselves religiously. I am not affiliated with any sort of a Jewish religious organization, nor do I hold the beliefs commonly regarded as religious at all. Does this make me any the less a Jew? I do not believe that it would be said so. Indeed, as a student at the Hebrew Union College, troubled about some of the larger theological concepts implied in membership in the rabbinate, I questioned to some of the older students the propriety of continuing as a prospective rabbi when I held these beliefs, which differed with the traditional beliefs of Judaism and particularly with the opinions of them held by members of the faculty, especially the president, a noted theologian.



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Imagine my intense surprise when I was advised, "Suppose you do differ with them? Why can't you interpret these traditions to suit your own beliefs? Can't you pray to the Social Force, and call that God in your own mind? I don't believe in a personal God any more than you, but that's the way I look at it. No one can tell me, as a Jew, what I must believe. And if I differ from what has been believed, so much the worse for the beliefs." I cite this as a striking example of the extent to which Jews cannot be defined as those persons professing a definite series of dogmas, especially since this particular student is at present a member of the American Reform rabbinate. It is notorious, the extent to which Jews tend to accept agnostic and atheistic beliefs, or creeds of an ethical or therapeutic nature. And yet no one calls the professing agnostic who has been reared as a Jew anything but Jewish, just as no one calls the leader of the Ethical Culture Society and perhaps the majority of his followers anything but Jews. I am afraid that this element of our definition must, like those preceding it, be cast aside.

We come now, on our list, to the assertion that we have a common culture, arising out of a common historical background. That this is the most plausible of any of the terms which are used to define Jews cannot be denied. Certainly there is the biblical tradition, and, to those of us who are not completely acculturated to the cultures of the countries in which we happen to live, that of the rabbinical schools and their talmudic learning. Nor has the tradition which this culture engendered been lost. It is the tradition of learning, and it is seen in the endeavours of Jews the world over to get the best kind of an education they can, by the sacrifices which they make for this education, and by the often brilliant intellectual results they attain after they have got it. But that this is characteristic of all Jews no Judaeophile would maintain for an instant. The Jew is quite as interested in the cloak and suit trade as he is in learning, and for every earnest Jewish student in our American universities I will match you with another as typically acculturated to the prevalent country-club university pattern as any scion of six generations of Harvard men. What then of our culture, whatever there may be of it? It certainly cannot be maintained that it comes from Palestine and the Maccabaean and pre-Maccabaean kingdom. Of that we have only tradition. And to this has been added a wealth of cultural (religio-ceremonial) practices that speak for themselves along that line. The late Professor Gotthard Deutsch used to trace, in his classes, the rise during the Middle Ages of various elements of the Passover rites, and he identified with vigour that the [illegible] candles in the Jewish ceremonial is directly derived from the Catholic neighbours of our forebears. For as it is easy to mix blood streams of different peoples, it is even easier to mingle cultural streams. The phenomenon of the diffusion of culture is well known and accepted without serious question, and peoples are not long in contact without there being evidences of this contact in their cultural practices. As Jews, we do not have, for example, distinctive dress, unless in a period of extreme anti-Semitism a distinctive dress is made compulsory. The ceremonialism is the strongest evidence for cultural unity, and yet the extent to which this varies from type to type of Jew is notorious. Language has already been discussed. What else remains? From the point of view of material culture, we do things as the peoples among whom we happen to be living do them, and we use the same implements in doing them as they use. Is there any distinctive Jewish type of architecture as you find, let me say, in Italy? Is there a distinctive Jewish type of farming where the Jew farms? Or of commercial practices, where he is a business man? The Jew has ever taken on the colour of the culture in which he lives, and far from identifying himself with his own typical culture (whatever there may be of it) he usually tries to become as completely acculturated as is possible to the culture in which he finds himself. How many Jews are there who protest against the Americanization movement, once you get outside New York City, where it never has attained great importance? Of course you may tell me that this is an example of protective coloration, and I should not deny it. I should only

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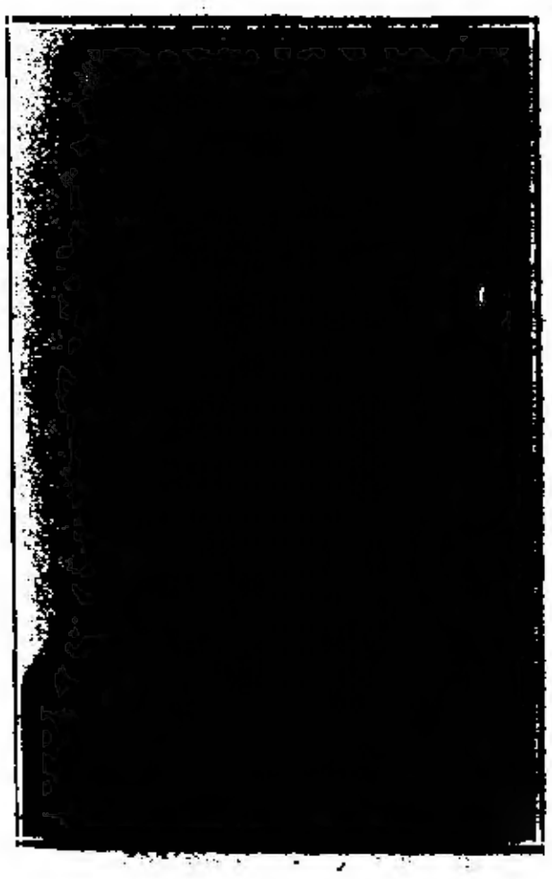
WINNIPEG SECTION

From the Premier of Manitoba

Once more, upon the approach of the season of the high holy days, I esteem it a special privilege to extend my heartfelt good wishes for a New Year blessed with peace, well-being and happiness in every Jewish household, and to every Jewish person among my fellow-citizens of Canada. To think that the month which begins the Jewish New Year is signalized for every Jewish person not only by ancient and beautiful ceremonies and observances, but by a serious looking back over the past year, is to be deeply impressed by the testimony thus given of the importance of the opening of a new page in the book of life. The Jewish religion is essentially one of teachings concerning the individual chiefly in his relations with his fellow-men, and his responsibilities and obligations to the community and the country in which he lives and works. No one who has read history and thought upon what he has read can fail to be aware of the fact that the Jewish people have borne faithful testimony, century after century, to the great truth that the world is built upon moral foundations. Sincerely, with all my heart, I am glad to express again my greetings for the high holy days and to renew my best wishes to the Jewish people of the Dominion.

JOHN BRACKEN.



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From the Prime Minister of British Columbia, Who Died August 20

Once more as the high and holy day of the Jewish people approaches, it is with pleasure that I extend to them the good wishes of the people of British Columbia. Here in the west among our composite population the Jews are doing their part as good Canadian citizens in fostering commerce and stimulating enterprise. Moreover we remember with gratitude all that the Jewish race has done in the past to strengthen and preserve those great religious ideals and commands which lie at the root of so much of our morals and our laws. That we may continue to work in harmony for the common good is my wish.

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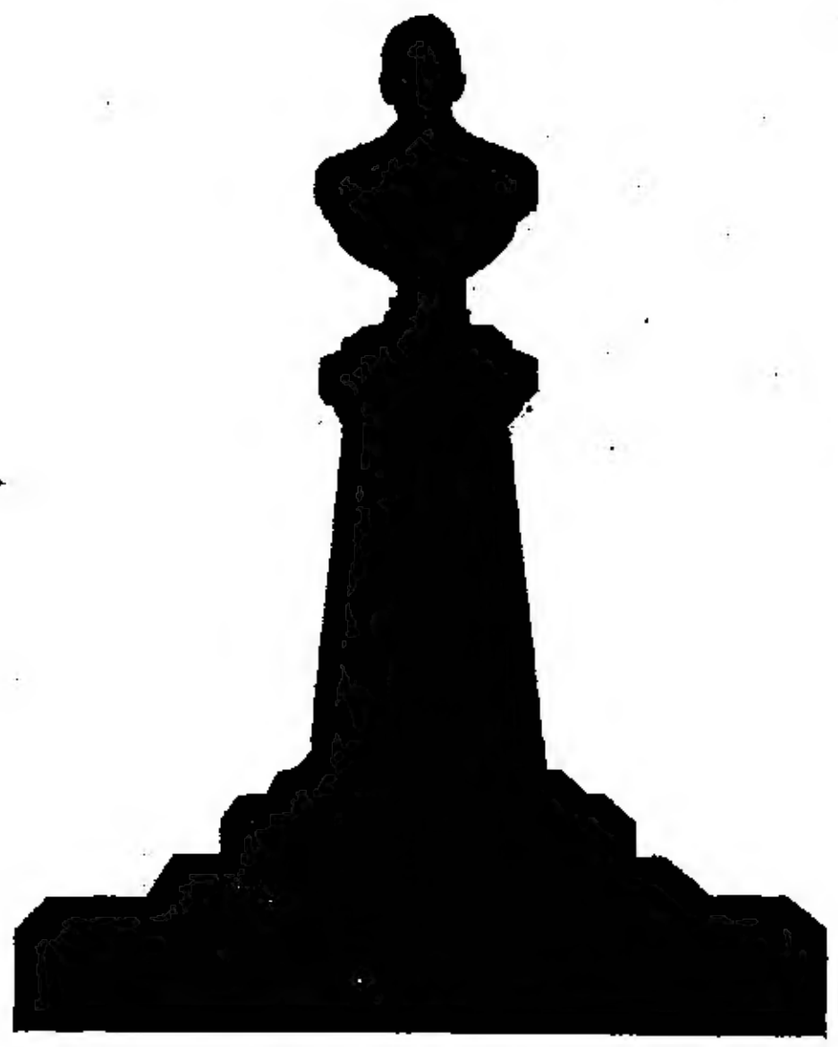

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Shimon was standing on the bank of a river when a stranger, dressed in a bathing suit, approached and asked:

"Is this river deep enough for diving?"

"I never go in myself; however, yesterday I saw a man in there with water up to his neck. But—"

"Was he a tall man?" interrupted the stranger.

"Yes, very tall, but—"

"Thanks. That's all I want to know. It's deep enough for me." And with these words the stranger dived gracefully into the stream. But his head became embedded in the mud which was just a foot below the surface, and he stood there feet uppermost. After he had extracted himself from the mud, he demanded of Shimon:

"Didn't you tell me you saw a tall man in here yesterday with the water up to his neck?"

"So I did," Shimon answered, "but you didn't give me a chance to explain. When I saw the man he had just made the same mistake you did."—Jewish Daily Forward.

Dutiful Son

A man had ordered a load of hay from a farmer. At lunch time the farmer's boy came to say that the load of hay had upset in the street. The man assured the boy that the mishap could easily be corrected, and urged him to have a bite to eat before going for the hay.

"Papa won't like it," the boy responded. But the man answered that he would fix it with papa, and insisted that the boy remain for lunch.

After the meal the host asked:

"Now aren't you glad you stayed?"

"Papa won't like it," the lad repeated.

"And why should your father object?" the other questioned.

"Well, you see, papa is under the hay," the boy answered—Jewish Daily Forward.

The Diplomatic Guest

Yudel came to a friend's house for a brief visit. At the end of a month he had not yet even hinted the date of his departure. So the friend and his wife decided upon a plan that would speed Yudel on his way. The wife was to make some soup which the husband would say was no good. A heated argument would ensue, and Yudel would be called upon for his opinion. No matter which one he would agree with, the other would pretend to be angry and order him out of the house.

Next day the soup was prepared and the argument started as planned. At the climax, Yudel was asked to judge.

"Well," Yudel responded, "seeing that I am to remain here another month, I will not take sides, because it's better there shouldn't be any hard feelings."—Jewish Daily Forward.

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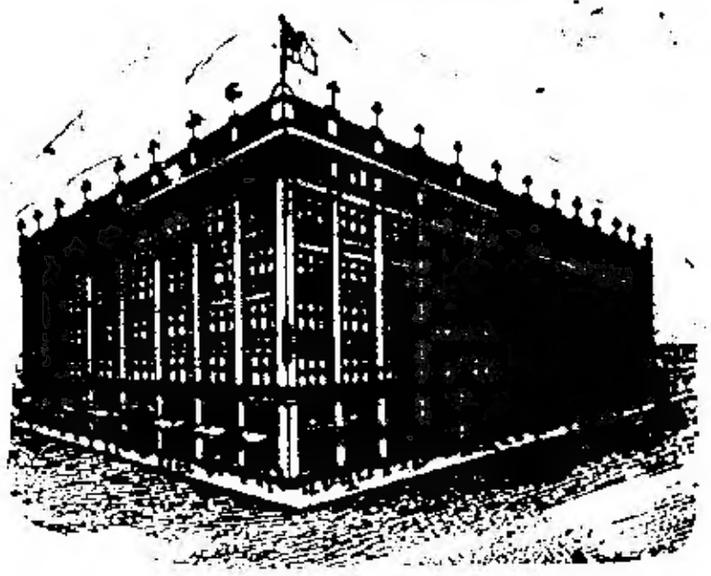

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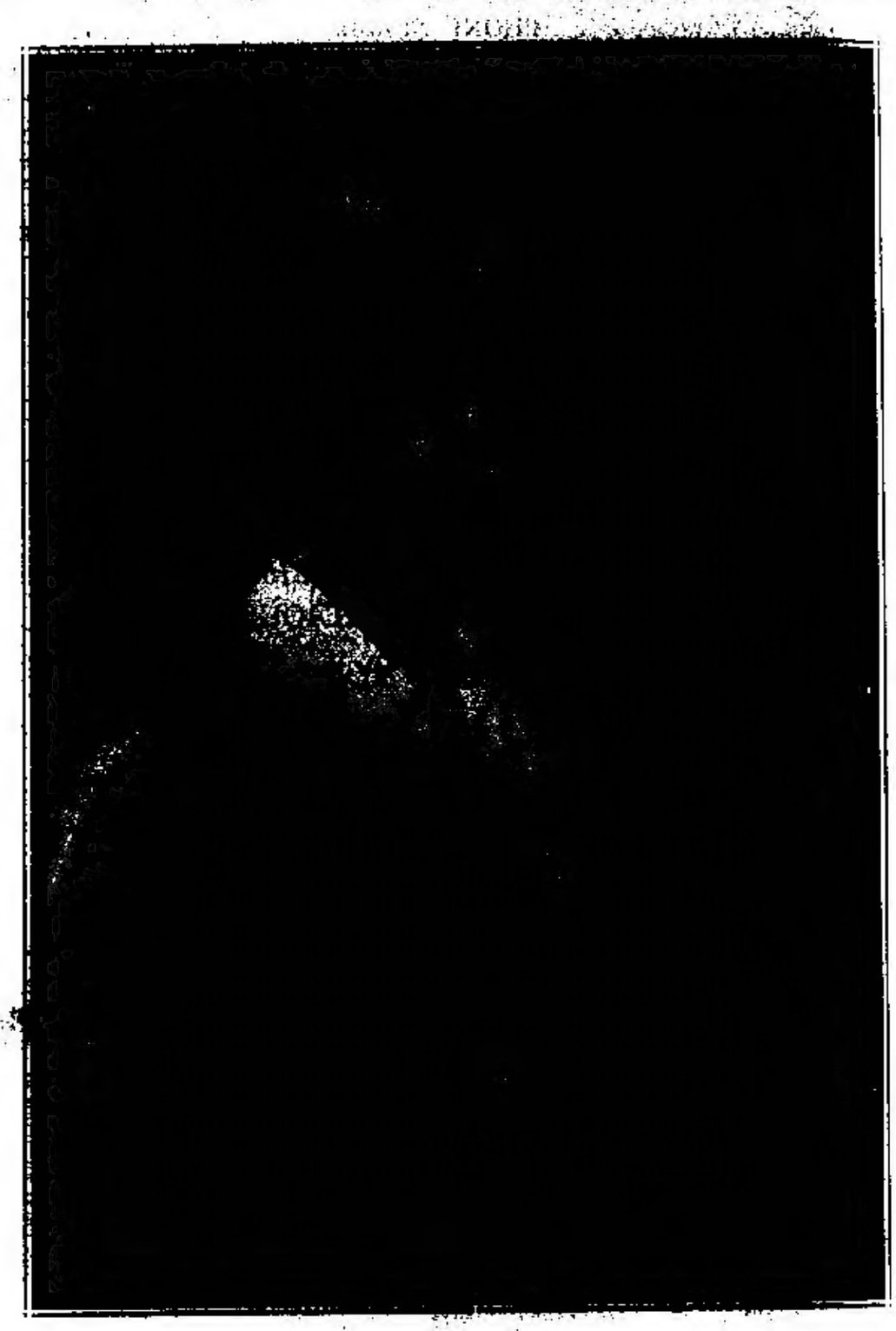

Miss Minnie Gallay, B.A., M.D.

was one of the graduates in medicine at the convocation of McGill University in spring. Dr. Gallay is the daughter of Mr. and Mrs. H. Gallay, of 1526 13th Avenue West, Calgary, Alberta. She has taught school in Alberta and graduated in arts at the University of Alberta, Edmonton. Dr. Gallay is the second Jewish girl to receive the degree of doctor of medicine at McGill University. She is a member of the Delta Phi Epsilon sorority. After a year of general rotating service in Mt. Sinai Hospital, Chicago, she will specialize in pediatrics.

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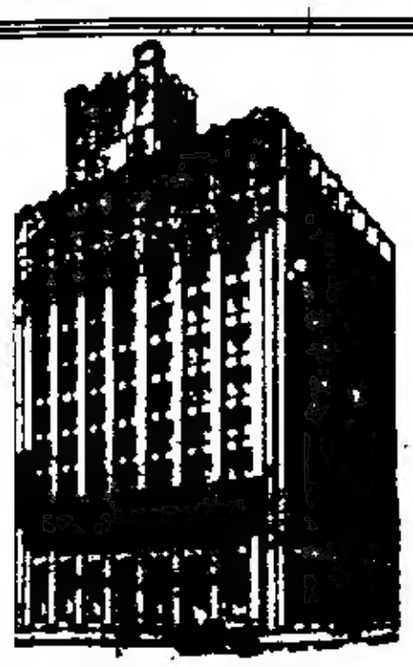

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When Is a Jew a Jew?

Continued from page 88

reply that it has been attained so thoroughly that whatever traces there may have been of something distinctive have gone by the board. But there are other elements to a common cultural possession, and these are not to be disposed of so easily, I grant. Perhaps they are not to be disposed of at all. One of them is the tradition of being a Jew, the feeling which is ground into every Jew from the time he is old enough to realize that he is somebody different from the people about him. This, too, may be called, if you will, historical sense, for, essentially, all Jews have much the same historical tradition of reaction from persecution and from the feeling that they are different from their neighbours. That this is something very real to every Jew one cannot deny, but it is not for us to define the Jew in terms of it. I have had occasion, in the past few years, to work among Negroes. And the more closely I have come to know them, the more and more I have come to see the same typical reactions among them—reactions which I had before felt were typically Jewish. I do not know the Gypsies, but I sometimes wonder if they do not exhibit the same typical reactions. What we have, therefore, is really the response to a pressure from without, the reaction of a group which is set aside in the attitudes of their fellow-men as different, or inferior, or something to be disdained. It is nothing Jewish—it is essentially human. But in so far as Jews feel it, they are alike. And I doubt if there are many Jews who do not feel it to some degree. But I venture to say that were the cause for it, the attitude of the non-Jews, removed, these so-called "typical" Jewish reactions would not take long in disappearing.

H. Goldberg
Calgary

Finally, we come to the less tangible definitions of the Jews. I feel that these may be subsumed under the head of compensations to these discriminatory reactions on the part of the various people with whom the Jews live. Could anything be more expressive of this compensatory mechanism at work than the statement which I have mentioned above, that every Jew is descended from a hero? And this, because the Jews in the Middle Ages endured persecution and succeeded in escaping it eventually! There is no people who do not look back to the golden days of heroism with pride and identify themselves with the heroes of those days, to the resulting pleasurable expansion of their egoes. If we substitute the name of any other people for the word Jew in the definition given above, we can imagine any member of that people making the statement. Do not the Greeks point to their golden days? What is Fascism saying to-day in Italy? Do not the Swedes point out that Russian culture is derived from their own? Or, for that matter, what

Continued on page 95

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SASKATOON SECTION

From the Premier of Saskatchewan

It is with pleasure that I extend sincere good wishes to our fellow-Canadians of Jewish origin on the occasion of the Jewish holy days and the ushering in of the New Year. In expressing the cordial goodwill of the government and people of Saskatchewan, permit me to voice the hope that the dawning New Year may be one of unalloyed happiness, bringing good health and a large measure of prosperity to all.

The Jewish population of Saskatchewan is not large, but they are making a worthwhile contribution in the development of the rich agricultural possibilities of the Province, and in so doing are, it is gratifying to know, reaping a substantial reward for themselves and their children.

The long history of the Jewish race—a story of great courage in the face of bitter disappointments and sore persecution—their loyalty to deep religious convictions, their tenacity of purpose and their noted achievements in all walks of life eminently fit them as pioneers in a new land like Canada.

Still deprived of civil and political rights in many countries, and subject to persecution on account of their religion, people of the Jewish race find under the Union Jack full equality in all things with people of other origins and religious beliefs. This is the great glory of the British Empire, and the Jewish citizens of Canada will no doubt continue to show their appreciation of the full rights of citizenship accorded to them by rendering all the greater service to Canada, and in this year of the Dominion's Jubilee, and in common with all Canadians, dedicate themselves anew in devotion and patriotic endeavour to the advancement of Canada's truest and highest welfare.

Yours sincerely,

JAMES G. GARDINER.

* * * * *

From the Mayor of Saskatoon

On behalf of the City of Saskatoon I take great pleasure in wishing the Jewish people of this community a most joyous and prosperous New Year. The closing year has been one full of gratification and encouragement and one feels that the future will be even richer in happiness and prosperity than any past years have been.

The beginning of a New Year usually means a fresh grip on the issues of life. May this New Year bring to our Jewish friends all the joy, happiness, peace and prosperity possible.

Again, on behalf of the City of Saskatoon let me extend to you all the heartiest greetings of the season.

Yours faithfully,

G. W. NORMAN.

* * * * *

From the Mayor of Calgary

In connection with the ushering in of the Jewish New Year, may I express the wish that your people will find it a year of deserved prosperity? At the present time there is every evidence of a bountiful harvest, and I trust that we may all accept the results for the advancement not only of ourselves, but in such a way that it may be for the betterment of our country as a whole.

My very best wishes to your people on this festive and solemn occasion.

Yours truly,

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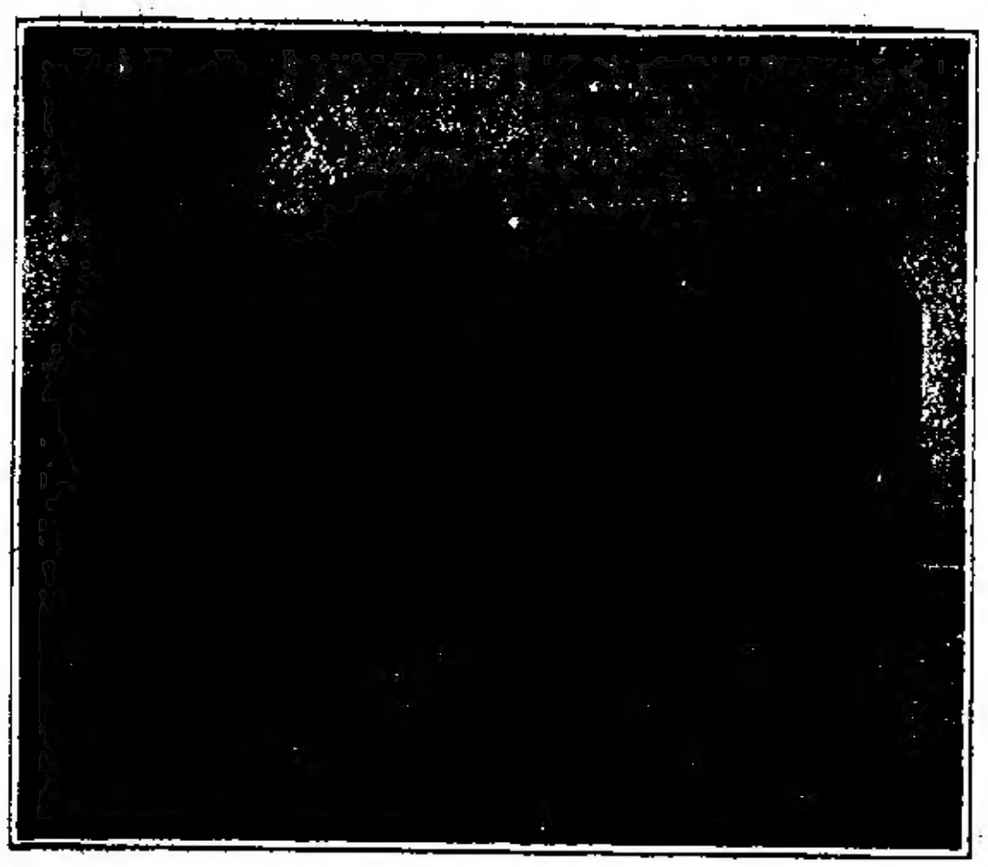
REGINA SECTION

From the Mayor of Regina

May I convey, through your newspaper, greetings to the Jewish citizens of Regina on their most solemn religious occasion in celebration of the New Year and the Day of Atonement? To them I extend my best wishes that the coming year will bring them all prosperity, health and happiness.

Thus far they have fully realized their civic responsibilities and the obligations that go with the enjoyment of full citizenship. And I trust we may continue to have their co-operation in all movements looking to the advancements of our common interest, not only as citizens of Regina, but of Canada and the British Empire.

Yours truly,
J. McARA.

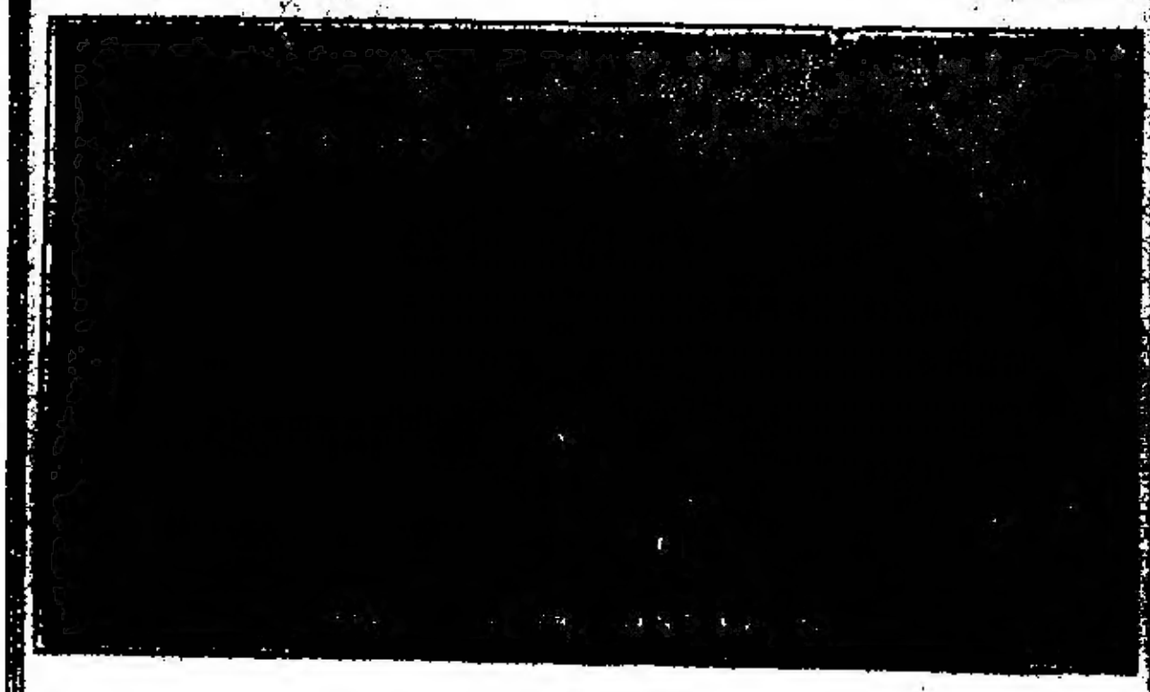


Regina Jewish School

When Is a Jew a Jew?

Continued from page 93

do the proponents of the Nordic superiority theory largely base their claims upon if not the heroic achievements of the early raiding North Europeans? The statement, of course, is not worth being taken into consideration seriously as far as definitions go, but I mention it to show to what extremes this compensatory identification may take us. It is a naive exhibit of this sort which is often the most enlightening. And similar to it is the assertion that all Jews are idealists. This is a favourite rabbinical pronouncement, and we often hear, in our Reform pulpits at least, that it is the idealism of the Jew which makes him distinct. Again, what people do not say the same? And, particularly, what people



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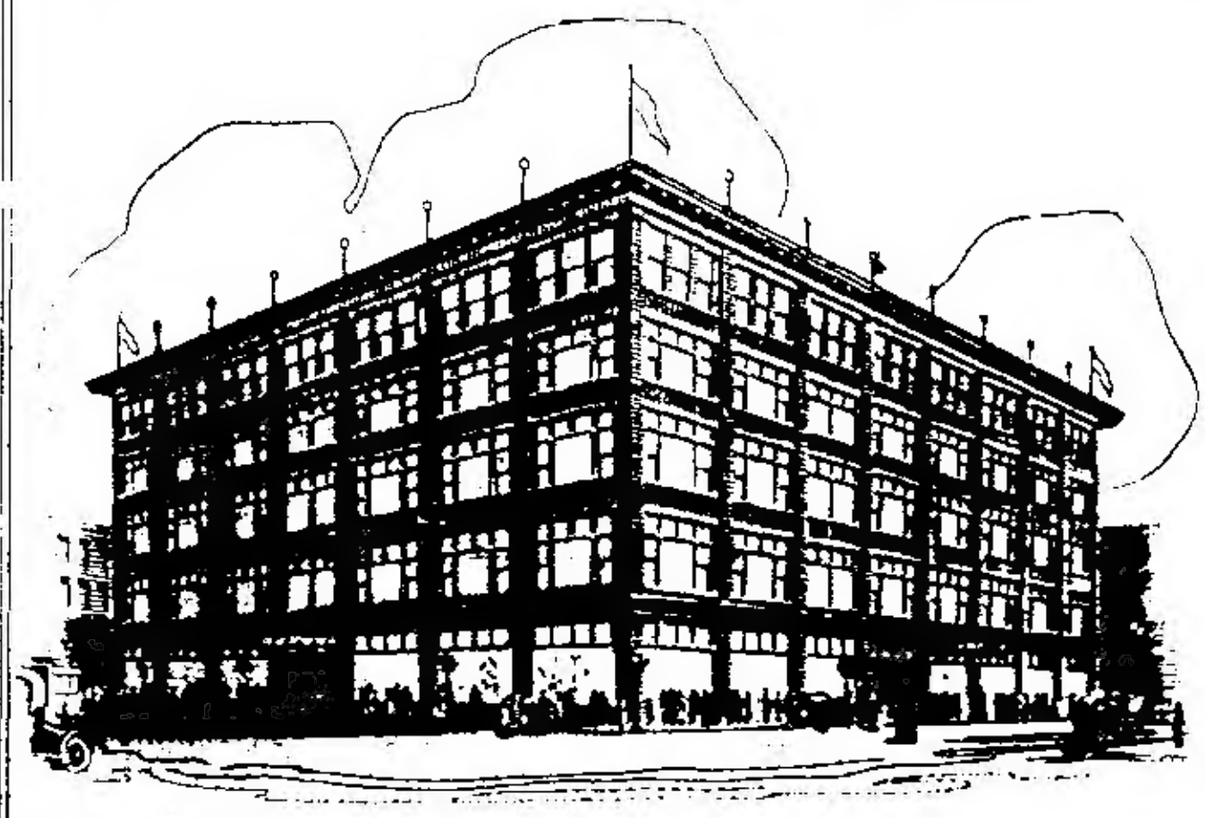

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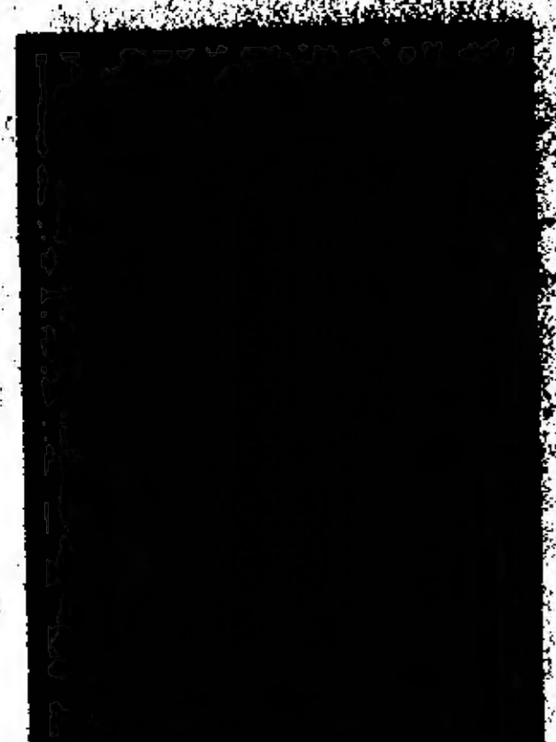

D. B. Kliman
Regina

who have known oppression and who are not able to identify themselves with a dominant group? Are the great Jewish exploiters idealists? Or the Jewish trade unions, with particular reference to their leaders? And as for the numerous revolutionists, undoubted idealists who are and who have been Jews, what more natural than to find members of an oppressed group the most ready to attempt to remedy matters? I am not disparaging, in any sense, the accomplishments and the sufferings of these rebels; I only object to their being singled out among the great mass of Jews who live lives similar to the lives of common, ordinary people among whom they find themselves, and being held up as the type characterizing all Jews. There are many Jews who have lived—and died—for causes they considered just. So have many non-Jews. I cannot see that there is anything particularly Jewish about it. We take pride in them (unless we disagree with them, in which case we join our non-Jewish neighbours who also disagree in heaping shame on them and cheer their imprisonment), and this again is the phenomenon of compensatory identification at work.

What are we, then, to do with this definition? Can we construct one that will fit the facts? For my part, I have serious doubts. I fail to see anything particularly unique in the Jew as Jew. And yet there is the great imponderable fact that there have been and are Jews, and they do feel themselves Jews when they are far removed from everything which might possibly be construed as "typically" Jewish, that they feel perhaps somewhat more at home among persons called Jews than with others who are not called this . . . and it is this last that may give us a clue. After all, a name is a very potent thing. If you call a man by a name, you fix him immediately as the thing you call him, unless he shows very clearly that the name does not apply in his case. Might we not, therefore, say that every Jew has one thing in common with every other Jew—the name of Jew? If he answers to it; if he calls himself Jewish, then he takes the name for himself. If others call him that, then he is identified by them with the Jewish group, and is so identified no matter what protests he may make, or what time element may separate him from those who accepted the name. We speak jokingly of Episcopal Jews, of Christian Science Jews, of Ethical Culture Jews. The name sticks, no matter where they turn. Do we not claim Disraeli and Heine as Jews, in spite of their conversions? But suppose, on the other hand, a man is a German Jew, a Turkish Jew, a Polish Jew, an American Jew? He is a Jew, none the less. He may speak the language of the country, dress as the other nationals dress, act as they act, but he is yet a Jew. And the great fact remains that there are all of these people who feel themselves Jews.

To me, it is one of the most fascinating puzzles imaginable. There is, essentially, when we analyze the situation, nothing on which one may put his finger. And yet the fact remains. Down through the ages there have been Jews, as there are to-day. And I wonder if a more satisfactory definition can be given than the simple one of: "*A Jew is a person who calls himself a Jew, or who is called Jewish by others.*"

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A Voice in the Blast

By Max H. Kert

September with its gold and russett comes slowly creeping upon us. With the close of the season there comes to the mind of the Jew thoughts of awakening, visions of a new life. Despite the signs of elemental slumber, despite the fact that winter is fast coming upon us, despite the growing stillness in the atmosphere, with its accompanying peace and repose, in the heart of the Jew there beats new hopes; something stirs within him and awakens him to a realization of his destiny.

It is a marvelous phenomenon of psychology that one specific day of the year should inspire in the hearts of millions a sense of awakening; that the holiness of that one day should unite in perfect accord the hearts of a nation; that the awe inspired by the realization of that day being the world's birthday should evoke in the hearts of the devout, the conservative and the liberal alike, a response which is at once reverence and admiration; that despite the attractions of mundanity, the call of the commercial, the necessity of providing for our corporeal needs throughout the long, cold winter. From delving into the materialistic, the Jew, in a moment of vision, rises above the petty routine of daily illusions, and as though awakened out of his lethargy, he rises to the heights of the spiritual, he ponders over the mysteries of the universe, and as a consequence reiterates the glories and marvels of the Creator of this world.

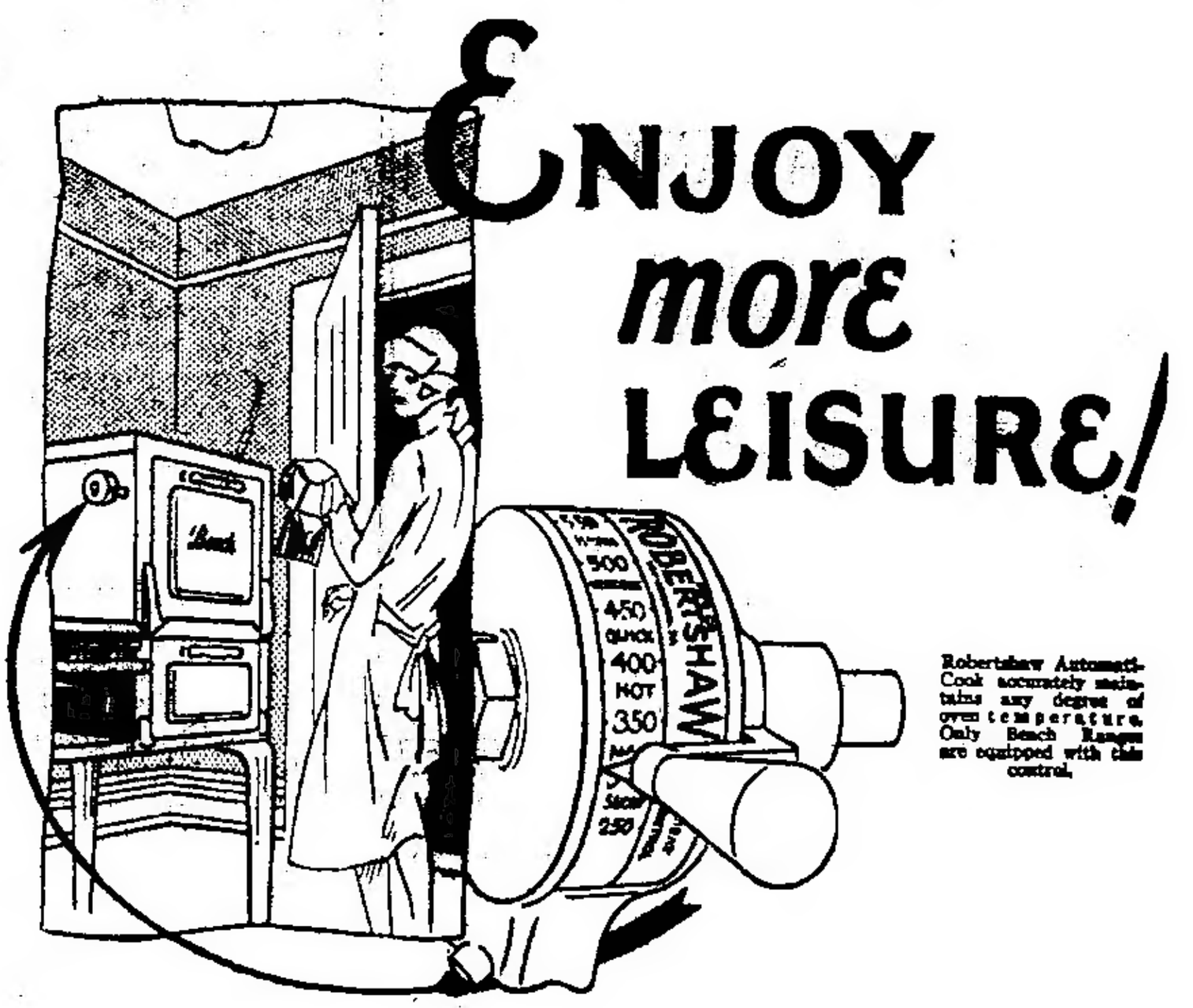
In our spare moments we ask ourselves, how is this possible? What is the stimulus that causes this awakening, what lies behind this all-engulfing movement? Why should the Jew, accused as he is of being a gross commercialist, capitalist and materialist, why should he pause in the midst of this material commotion, when his attention and direction are most needed, to ponder over the spiritual, the ethereal, the mystical, and to praise, to give thanks and to beg for grace and pardon of the Almighty God of the universe, to whom we are indebted for the ability to ponder and act.

Again we ask, why, despite the apparent spiritual lethargy of his neighbours, despite the apparent ignorance of the elemental disturbances that are taking place, the birth of a new life and the process of growth, which evokes in the Jew a similar reaction, despite the fact that the Jew has been [illegible] a follower—aye a mimicker—of the Gentile in his every institution of life and society, despite all this the Jew is able to break the bonds of material contacts, to give up the role of follower and assume that of leader, to sever the bonds of neighbourly contacts and rise alone into the heights of the spiritual and accept in all sincerity the call of God.

If we but stop to consider, to attempt to find an explanation for this almost supernatural phenomenon, we will find it in the immutable laws of the universe, in the law that guides the day and night, and makes possible Israel's existence, and enables him to carry out his life's mission.

In the realm of nature, all things that grow begin to droop their heads and change their colours, from the peaceful green of summer to the gorgeous multi-colours of autumn. Dressed in gold that sparkles in the sun, trimmed with red and bordered with russet, Nature proudly stands before shirking man, who believes that fall is the beginning of the end, the passing away into death, and reveals to him a brilliant exterior, caused by that creative process that is going on

Continued on page 105



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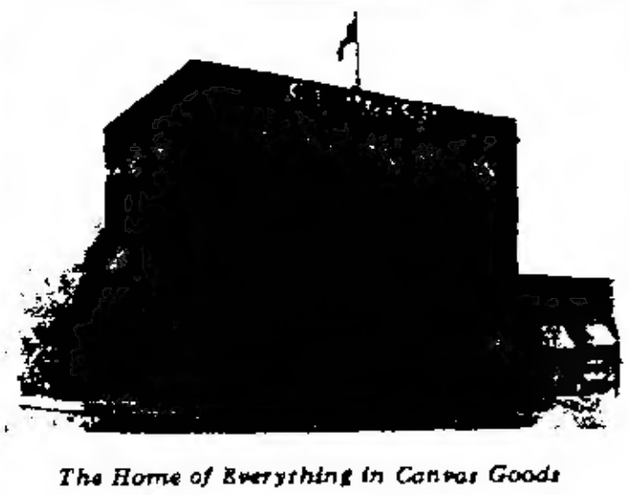

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Rosh Hashonah Greetings

From the Minister of Agriculture of Canada

On this, the eve of the Jewish high holidays, the New Year and the Day of Atonement, I have the honour of sending to our Jewish fellow-citizens a brief message.

Being personally and officially connected with agriculture in Canada, my thoughts naturally turn to the consideration of the part your race has played in this great industry. Some of the earliest husbandmen of whom we have any record were Israelites. Down through the ages records appear from time to time to identify the race with live stock or crop production, sometimes intensive in character but often on a large scale and usually well done. In recent days, too, agriculture has not failed to attract your people, but seemingly in ever decreasing numbers.

To one who glories in the agricultural calling and takes the greatest of pleasure in studying and dealing with matters pertaining thereto, both practical and theoretical, this seems most extraordinary when one considers the history of the Jewish race and the intensely practical and highly industrious character of this great people.

Might I suggest, therefore, the giving of a little more attention to this industry by our Jewish Canadians and the development of a sentiment among them looking to the re-awakening of that interest in agriculture so characteristic of the race in its earlier days?

There is plenty of room in our agricultural areas for any who care to go in for farming and no calling in Canada affords a more healthful outlet for energy and enterprise and at the same time offers a great certainty of winning a comfortable living.

W. R. MOTHERWELL.

* * * * *

From the Minister of Railways and Canals of Canada

The story of the Jewish people is of absorbing interest to the student of human affairs. The influence exercised by that race upon the history of the various nations of the world reflects, for better or for worse, the treatment to which these people have been subjected, and there is food for thought in the contemplation of what has happened where the natural brilliancy of the Jewish mind has been clouded and distorted by continued oppression and disappointment. By happy contrast is the position of those of the Semitic family whose lot, fortunately, has been cast in English-speaking portions of the globe. There the Jew suffers no disability, but enjoys an equality of citizenship and of opportunity that has afforded proper outlet for his abounding energies and great natural ability. He has a just appreciation of the advantages that education offers and, as a result, he occupies to-day a pre-eminent position in industry, commerce and finance, and is making his influence felt in law, in literature, in science and in the various avenues of professional life. In Zionism he seeks to give expression to the ennobling ideals of his ancient people and to succour his less fortunate brethren. Though keen in business he is disposed to charity, and always he maintains an intelligent interest in public affairs, and seeks to promote the best interests of the community. He is, in short, an excellent citizen from whose industry, good judgment and sound common-sense Canada should benefit greatly in the years that are to come.

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From the Minister of Labour of Canada

It affords me pleasure on the occasion of the Jewish high holidays commemorating the New Year and the Day of Atonement to convey to the Jewish citizens of Canada through the medium of your publication my earnest wishes that the New Year may prove fruitful of happiness and prosperity, and that in the celebration of the anniversaries of these historic events, there may be the spirit of solemn reconsecration to those great ideals which have animated and inspired the Jewish race during these many thousands of years. The impress of Jewish influence is deeply engraved upon the pages of history and the contributions made by your people in the past, and worthily continued to-day, are too pronounced to require reciting.

I rejoice with you in the progress made, and particularly in the restoration of Palestine to your control. My fervent hope is that in Canada you may maintain the best traditions of your race and increasingly contribute to the building of a united nation within the British Commonwealth of nations.

PETER HEENAN.

* * * * *

From the Minister of Trade and Commerce of Canada

It is with no small degree of pleasure that I take this opportunity in my official as well as personal capacity to extend to the Jews of Canada my most sincere felicitations upon the celebration of your Rosh Hashonah.

May the coming year see the fulfilment of all the wishes and desires so dear to you, and may you all be blessed with continued prosperity so that you may continue to contribute to the upbuilding of Canada, the land of your adoption.

HON. JAMES MALCOLM.

* * * * *

From the Minister of National Revenue of Canada

At this season when our Jewish compatriots are celebrating Rosh Hashonah it is a privilege as a fellow-Canadian to extend fraternal greetings.

The New Year is a time to take stock of the accomplishments of the period that is past and for reflection on the duties and opportunities that await us in the ensuing year.

Chief among these obligations are those that we owe to our country. Canada offers a unique opportunity for people of all races to work out a happy destiny. It is my sincere wish at this time that our fellow-citizens of Jewish origin may participate in and contribute to the continued progress and prosperity of our great country.

W. B. EULER.

* * * * *

From the Minister of Justice of Canada

May I ask you to convey to our Jewish fellow-citizens of Canada my best wishes on the first day of their New Year?

Yours very truly,

ERNEST LAPOINTE.

Greetings for the New Year

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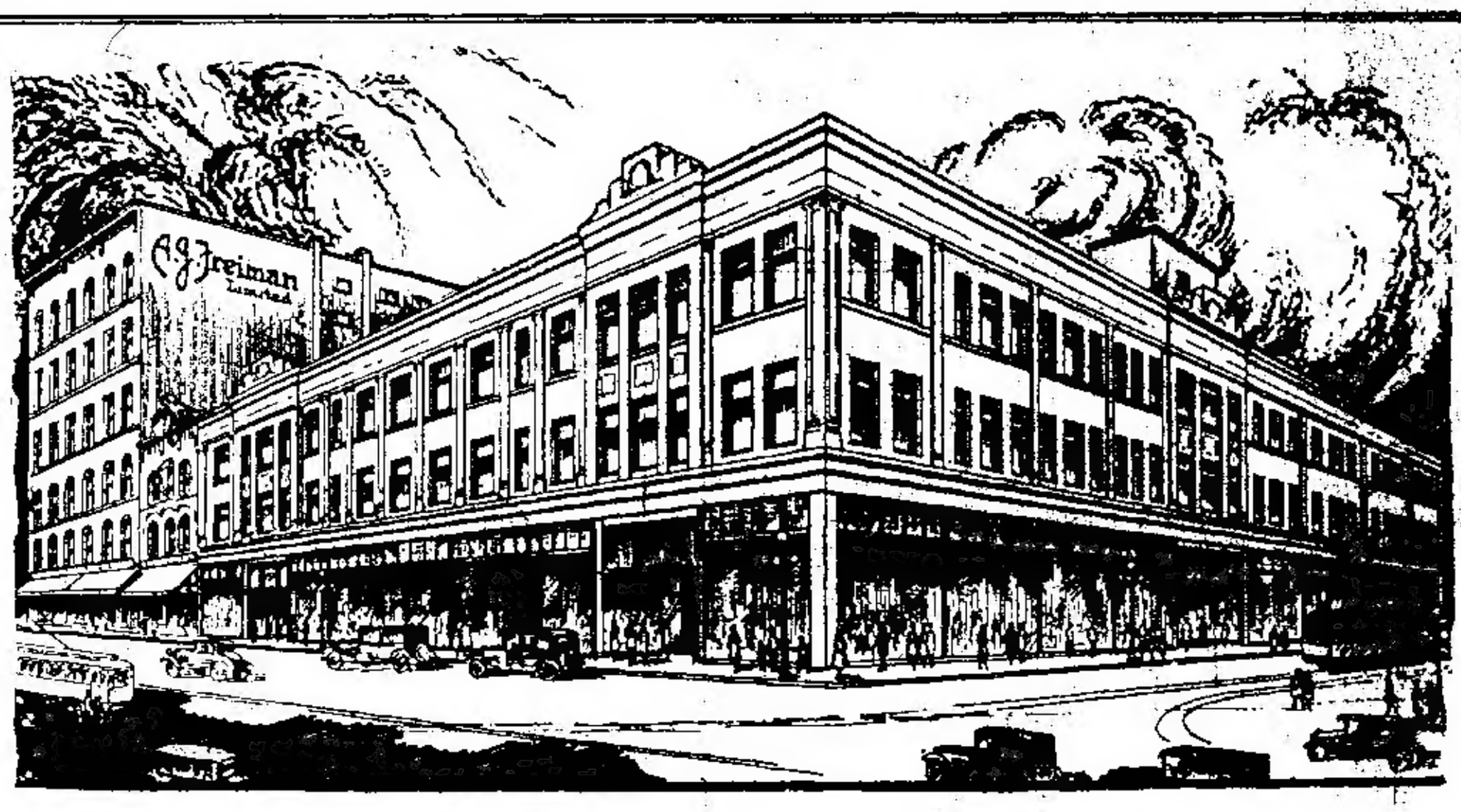
From the Minister of Public Works and Highways of Ontario

On the occasion of the traditional religious festival of Rosh Hashonah, which the ubiquity of the Jewish race will ensure being celebrated in all parts of the world, I am happy, as a minister of the Crown, to reiterate the sentiment of goodwill that exists for the Jewish people wherever the British flag flies.

Under that flag sons of Jewry have risen to the highest honour in the gift of the people and their preferment has brought with it rich gifts in sound ability and constructive statesmanship to the Empire. It cannot be said, therefore, that Britain has been the loser by according equality of rights and justice to those who have chosen to live beneath the Union Jack.

At this season of religious exaltation which ushers in the New Year, may I express the hope that as the calendar unfolds its years this co-operation and goodwill will continue, with mutual benefit to the Empire and its citizens?

GEORGE HENRY.



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From the Premier of New Brunswick

Two things characteristic of your people strongly appeal to me. The first is the recognition of the family as a unit and the home as the place where parental authority still governs. The care which I have seen exercised in humbler households in this respect has made me feel that, in many cases, the Christian world loses something of great value.

The other is the intense loyalty which your people show towards the British Empire, and their gratitude for the freedom which they find beneath the flag. It is encouraging, upon the celebration of great national occasions, to hear the testimony of the Jewish people in favour of the liberty which they enjoy and prize.

These things, of which I have spoken, make me very glad to know that we have in Canada a Jewish element which makes for upbuilding and not for disintegration of the nation. People who come to us and are satisfied with their lot are a valuable asset of the country. Already we are indebted to them for what is, in many cases, a conspicuous addition to the intellect of the nation. In a country like ours, where we invite people from many nations to make their home among us, I feel that by no means the least contribution has been made by your people, beside whose history and whose civilization ours seems but a product of yesterday.

Yours sincerely,
JOHN B. M. BAXTER.

W. E. Gowling

W. E. Gowling, president of the Gowling Business College of Ottawa, is one of the most successful teachers and school managers in Canada, and through his persevering efforts, unflagging industry and upright business methods has succeeded in building up one of the largest and most successful business schools in Canada.

Mr. Gowling finds time outside of business hours to devote to civic affairs. He has been a member of the Ottawa Public School Board for the past nineteen years and has held every office in the gift of his fellow-trustees and has rendered excellent service, particularly on the finance committee, of which he has been chairman for the past four years.

Mr. Gowling devotes his spare time to the promotion of amateur sport, particularly among the younger people. He has been commodore of the Rideau Aquatic Club for the past 20 years, is president of the Ottawa City Baseball League and last winter at his own expense organized a juvenile basketball team from among his students and after winning the eastern title defeated the Elizabeths of Toronto for the Dominion championship.

The young people of Ottawa are particularly fortunate to be able to receive their business training under Mr. Gowling, who has devoted his whole life to educational work and the advancement of young people.

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An Appeal for a Union of Canadian Jewish Congregations

By ARTHUR A. FELDMAN, PH.D., Rabbi of Anshe Sholem Synagogue, Hamilton, Ont.

The approach of the solemn season of the Jewish calendar emphatically reminds us of the religious part of our great heritage. It may be true, as it is taught by the modern interpreters of Judaism, that religion does not make the totality of Judaism, the whole sphere of the Jewish individuality, but, on the other side, it is an undisputed fact that it is the most integral part of it, its highest purpose that has regulated and ruled, that has given strength and beauty and colour to all the other purposes; that it is that element in Judaism that has intensified the ideality of the Jews, and has developed in them every germ promising growth and progress. May those (and they are not few in numbers) who think of Judaism in bare nationalistic terms and are prone to neglect and ignore the great religious values, bear this in mind, and live and act accordingly.

The great prophets of Israel, who immensely loved their people and, as no others, grasped the very essence of Jewish life, rather wished the total annihilation of their race than that they become a band of materialists, a despicable nation without higher aims and noble strivings. For 2,500 years the Jewish religion maintained and preserved the Jewish nation. In the next hundreds of years the purely nationalistic elements of Jewish culture may be predominant in our life both in Palestine and in the Diaspora, and may repay to religion its large debt accumulated in more than two millenia, by being instrumental in developing religion and in leading it to higher aims and ends.

Wherever the Jews settled in their endless wanderings throughout the ages, they, first of all, organized congregations to live a religious life, and formed institutions to guarantee the continuity of religion and to hand down Judaism enlarged and enriched from one generation to the other. This was dictated to them by the Jewish life instinct and by the true spirit of our race. The Jews were and are still a religious people and the people of religion. What is the highest ideal and purpose of Jewish life?

Emboldened by these solemn days, I do not hesitate to say in this materialistic world, that the ideal and purpose of Jewish life is to achieve the highest grade of morality and justice, the sanctification of life in its multifarious activities, in a word, holiness.

According to Jewish conception men can become holy only in the union of many, through association with one another in a religious community. Not to the individual but to the community is set the highest ideal of becoming holy. "Ye shall be unto me a kingdom of priests and a holy nation" (Exod. 9, 6), was said to the whole people of Israel. Similar utterances we find in many other passages of the prophetic writings. There is not one instance in the Bible of a single man being commanded to be holy or being designated holy. The Hebrew words for "people" are all derived from words meaning to gather, to assemble, to combine, to unite, and all these to attain the highest task, the loftiest purpose of our life: holiness, *kedusha*. The real bearer of the Jewish religious ideal is the community, but upon every individual falls the obligation to live a consecrated and dedicated life in order to make the community more perfect.

The Jews all over the world form an undivided unity closely bound and knit together not

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only by racial ties, but mainly by a common idealism and purpose. Yet it has been the tendency, especially in modern times, that the Jews of every country, while considering themselves integral parts of catholic Israel, had their own national organizations for the promotion and furtherance of the highest ideal of our religion. The character of the Jews is conditioned and determined by the country they live in. Climatic, economical, political and cultural conditions of a country imprint themselves upon the Jews, give to them certain peculiarities that make them distinct from the Jews of any other country. At the first Zionist congress at Basle it was noticed by no less a personality than Dr. Theodor Herzl that the Jews gathered there from various lands looked different and acted in different ways.

There are in Canada about 180,000 Jews, a goodly number indeed, and yet, to the greatest detriment of the Jewish cause, the most chaotic religious conditions are prevailing among them. What was said of the Israelites of the pre-monarchistic age—"In those days there was no king in Israel; every man did what was right in his own eyes"—the same may be said of our Canadian Jewish religious affairs. Every congregation does what seems right in its own eyes. There is no authority, no guiding principle. Things are done without singleness of purpose, without consideration of the highest interest of Judaism. The most essential elements upon which the life of Judaism depends are crassly neglected. The very few standard congregations live their own life and withhold their guidance from the smaller ones.

Though a staunch advocate of the idea of *K'lal Jisroel*, I plead for close co-operation, for a union of all Jewish congregations in Canada. United, we could do much more for the continuity of Judaism, for its preservation, growth and progress, for the achievement of our highest ideal and purpose. Some Canadian Jewish congregations belong to the United Synagogue of America, two of them to the Union of American Hebrew Congregations. While these affiliations may be maintained in the future, it is highly desirable to have a union of our own. Canadian Jewry has its own problems. We have to do things, we can best come nearer to our aim, in our own peculiar Canadian ways. It is for this reason that I suggest a union of Canadian Jewish congregations. In unity there is strength and the assurance of success. Let us, to use the beautiful phrase of the forthcoming holidays, "all form a single band to do the will of God with a perfect heart." Let us do it for the sake of the Torah and Judaism.

להגדיל תורה ולהאדירה.

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We all know that every tone is made up of many tones. The fundamental tone gives us the pitch, the harmonic tones give us colour, i.e., enable us to differentiate between one voice and another. It was these "overtones" that were lacking in the old reproduction, resulting in a reproduced sound different from the original. The colour and much of the beauty of the original were lost.

There were other limitations. For instance, knowing that certain instruments and many tones could not be reproduced, musical scores were rearranged. Science had not yet shown us a way to reproduce the bass string instruments and many percussion instruments.

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Continued on page 112

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A Voice in the Blast

Continued from page 17

beyond man's gaze. With winter's approach nature begins to disrobe, but she is not merely dismantling, for in the act of shedding her garments of many colours, she is sowing the seeds of a future life—as Joseph, who was stripped of his coat of many colours and given up for dead, blossomed forth as the ruler of Egypt, and the father of that great period in Jewish history which was later to startle the world.

Thus with the coming of the gold and the russet, there awakens in us that tumultuous emotion of birth, of beginning. The urge to thank, the desire to pray, the desire for pardon for mistakes, the desire to remove the obstacles that block our path, the inevitable pull towards rehabilitation, the unity, the oneness with nature, to give tribute to God, the father of all, stirs the heart of the Jew into an outburst of religious fervour, which must needs find an outlet in the house of God.

This urge is not ill-founded. Not only is it a call from Mother Earth, not only does it emanate from the soul of the Jew, but all Israel's life, his past and present, his moments of joy and hours of sorrow, all re-echo in the hearts of the children of Israel, the pupils of Moses, and calls them to worship, to pray, to thank and to plead for mercy and ask for pardon, that a new lease of life may be granted.

Nine months before Moses stood on the summit of Mount Sinai, in his breast were sowed the seeds of Israel's liberation. Just before the bleak winter, when Israel's conditions seemed blackest, that stirring period described in the Exodus was in the process of development. During the winter of attempt, of collecting energies, the seeds of redemption were bursting into bud, to bloom in all its glory, as Moses stood before Pharoah, delivering his ultimatum and decreeing Egypt's collapse. And with that memorable speech the fate of two nations was decided. Egypt, the ruler, sunk to the depths; Israel, the slave, became the queen of the nations.

Once again he stood before a Monarch—but this time the King of the universe—not dictating but repeating the words of the Almighty to His children. Repeating words that were carved, not only on tablets of stone, by the finger of God, but upon the hearts of humanity, as a basic system of laws whereby man can live and prosper.

Upon the heights of Sinai, amidst the heavy clouds, the thunder, the lightning, the leaping tongues of fire and the ever-increasing sound of the trumpet, Moses enjoined the souls surrounding the mountain, and as the rabbis tell us, even of the souls to be born in the distant future, to blow the trumpets and sound a warning on the first of the month (Tishri) at the beginning of the year.

There in the presence of that unforgettable, awe-inspiring scene, the injunction to blow the Shofar needs no explanation. But to-day, when the vision is dim and the sound faint, we must needs be reminded.

That blast blown from the summit of Mount Sinai, and from every holy peak since then, re-echoes the teachings of the Almighty. "Awake," it says, "despite the gradual and continuous fading of your natural surroundings, before the hollow winter sets in, nature, life is not dying. This bleakness," it cries, "is merely illusory, it hides the beginning—the process of birth, for it must ever remain a secret. Are you thankful for this marvelous gift? Are you conscious of your part in its development? Have you stopped to consider whether you have been an aid or a hindrance to its development and progress? God created this world," it concludes, "and He placed you in it. Can you do anything less than to show your appreciation by entering His house and thanking Him for His munificent boons, to praise His marvelous handiwork, to beg forgiveness for your errors and beg of God His blessing?"

That call, blown on Mount Sinai, has re-echoed in the hearts of Israel throughout all the ages. It has called him from the heights of Jerusalem, from the banks of the rivers of Babylon, from the arenas of Rome, from the caves of Spain, from the sword of France and Germany and from the frozen plains of Russia. And no matter where his whereabouts, no matter what his plight, the Jew has never failed to answer.

That same call rings in the heart of Israel to-day, and draws him to seek comfort in the house of God. That call which pulls at the heartstrings of the Jew and sings in his ears the story of the world, explains the mysteries of the universe, the truth of creation and the marvels of God, comforts him and strengthens him, that he may continue to live, to fight and to succeed. That call is the voice in the blast that has been ringing in the heart of the world since God called into being this world. It is the call that awakens in us a sense of our duty, the value of our mission and the reality of our destiny. Therefore, say the Rabbis:

תקעו בחודש שופר בכסה ליום חגנו
כיחוק לישראל הוא, משפט לאלהי יעקב.

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Portrait of an Artist's Wife

Continued from page 15

going out to this or that wealthy butcher or real estate dealer who suddenly got an itch for art, he moaned. Three hundred dollars more or less for a piece of flesh, what did it matter? The futility of all his life mocked grimly at him. Another painting, another few hundred dollars. He wanted money, quiet and the azure calm of the South. From his window he could see nothing but the wasteland of Brooklyn and the dreary going of several coloured children. He raised his head and peered through the misty pane. Early winter twilight was clouding the street. Light flickered up in windows and reached in whimsical reflections the sullied snow of the gutters. There was a sudden fascination about the play of hues on the ordinary dull sidewalks. He loved snow with the morbid devotion of one born in Siberia. There where the house firmly met the sidewalk the snowy clods grinned joyously with a faint flickering. Perhaps, after he paid the rent and bought Miriam a coat he might paint this phantastic sidewalk. ..... Heavy thudding feet tramped on the fairy snow, soiling the arabesque vision.

"I'm so glad!" he heard a voice.

"Who is there?" he shouted, scared. It was very dark and the numerous canvases in the room seemed to prick him with their sharply pointed angles.

"I'm glad you didn't pack up," he recognized Miriam's voice.

"You didn't get the money?" he exclaimed, both with disappointment and triumph.

"Yes, I did," her voice was right near him. "I'm glad you took a rest; you needed it. I've got seventy-five dollars."

"No!" he drawled.

She switched on the lights and sat near him, dishevelled, out of breath. Her kind eyes seemed to cry, for the thawing pearly snow-mist was still there and slowly trickled down her face. The pathetic struggle of her lovely puckering lips struck him. How long it seemed since he wooed this beautiful maiden with the profile of Cleopatra that drove two famous Academy professors to all kinds of desperate scheming to win her away from him, the fortunate wooer!

"Miriam!" he exclaimed, hoarsely. "My good, my only one, my mother, my sister!"

"Now, what now?" she said, rebukingly, stroking his tousled hair. "You need a shave. .. .. .. You can't leave this way. I called up Lakeside and spoke to Gruber. They'll meet you at the station to-night."

"To-night!" he exclaimed, with childish joy. "It will be wonderful to see clean snow, and real sky and red faces .. .. .. "

"And you'll bring me some real great things, huh?" she drawled, ingratiatingly. "Snow, white like an angel."

"Why, yes!" he said resolutely. "I have some plans right now .. .. .. But wait," he suddenly started. "What about the rent?"

"Everything'll be all right. Stop worrying, you child,," she said, pulling him off the couch. "Bennie'll bring his eighteen dollars, and Rosie sixteen, and twenty-six I'll borrow and .. .. .. "

"Where did you get the money? From Pfeifer?" he asked, with curiosity. "I told you he'd do anything for me."

"Dr. Pfeifer?" she repeated, and shivered, as one shivers at the dining table at the sudden recollection of a bit of carrion recently seen in the street. "No, he wanted to give me fifty dollars for your 'Symphony in White.'"

"What?" He dropped, and staggered. "The murderer ..... The ..... "

"Calm yourself," she said with a flash in her huge black eyes. "I left them and went to Nathanson, and there I collapsed and got one hundred dollars. This'll help to tide us over."

"Nathanson," he mumbled. "I don't understand a darn thing. That ignorant truck-driver who thought that VanGog was a Biblical giant!"

He began to pack his things, growling and spluttering at the dust which his papers had accumulated. She went to the kitchen to prepare supper. Her strong muscular hands fondled the juicy steak and bulbous potatoes as if she were examining them with the view of duplicating a delightful Flemish *nature-morte*. The savoury fragrance of the succulent meat, the merry hissing of the recklessly strewn butter spelled vague promises and hopes. A reminiscent smile fluttered on her lips. She heard the grouchy ejaculations of her husband.

The bell rang with a sudden stridency. She rushed to the door with the curiosity of one in whose life nothing happens and whose most significant adventure during the day is the arrival of the mailman.

She saw a man with a pale, clean-shaven face, quite white, edged by his beaver collar. She groaned inaudibly and stretched her hand out.

"Is Mr. Redfield ..... " the pale man said.

"My son, my son," she whispered, but her lips moved without any noise whatsoever, like an ideally oiled rod.

"Is Mr. Red ....." the stranger again asked looking at her with unbounded bewilderment.

"I knew you'd come," she at last managed to say, taking him by the hand. "After they had put you to the wall, after they sent half a dozen bullets into your lovely body!"

She suddenly screamed. She realized at once that the man was not her son. Her son lay under the crushing snow of Irkutsk.

"What do you want?" she hoarsely blurted out, gasping for breath. The vanishing vision of her beloved first-born was still mockingly near, behind the rigid features of the stranger. "But why don't you come in?"

"That's what I'd like to do," the man said, eyeing her with extreme curiosity. "But you don't let me."

"Ah, what am I doing?" she cried out and swung the door open. "I was ..... sleeping ..... and ..... and thought ..... "

"It's perfectly all right," the tall man said forgivingly, stepping into the corridor. "My name is Horman, and I'd like to talk to Mr. Redfield."

"I'm here," Redfield said, emerging from behind the pile of canvases, boxes and rags. The newcomer eyed him with intense eagerness as if he were sure he would never have another chance to look at the great painter and his drooping moustache. "What can I do for you?"

"That's lovely!" Mr. Horman exclaimed instead, fixing his eye on a big canvas on the wall, representing water lilies in the mellow glowing of a late sunset.

"That's absolutely rotten," Redfield said with disgust and disappeared behind the boxes.

"Rotten?" Mr. Horman repeated. "I'll give you one hundred dollars for it."

"You can have it for nothing." The disgruntled voice of Redfield was heard between curses.

"Mr. Redfield is very busy now," Miriam said with dignity. "He is leaving in an hour for Lakeside, where he is to take a rest and prepare for his forthcoming exhibition."

"Ah, that's different," Mr. Horman said. "I was joking about that painting. I came with a more serious proposition."

Miriam slowly passed near him; again in the flickering eyes she saw the long since extinct sheen of her first-born. But the illusion was uncertain and fleet, and she began to speak about the coming holidays and their trip to the Colorado ranch of Mr. Samuelson, the yarn manufacturer and philanthropist. As if wishing to suggest that he would not let anyone pull the wool over his eyes Mr. Horman said with a sigh:

"I understand your situation is not as brilliant as it should be." There was a note of sincere mortification in his pleasant voice

"In fact it never was," Miriam explained with a quiet smile. Mr. Redfield was ever busy seeking to express his soul in colours."

"That's the way of a true genius," Mr. Horman continued in his cryptic tone. "No doubt he will be rewarded .. .. .. after his death."

"Perhaps earlier, who knows?" Miriam said, arranging the torn sleeves of her slovenly slipover. "Men like Monet and Manet never suffered for want of money. Mere talent may falter at the sight of a hundred-dollar bill. Gaugin did not care for it. Nor does my husband."

"Beautiful thoughts!" Mr. Horman exclaimed enthusiastically and banked his long artistic palm on the table. He was strangely aroused by the firm tone of the middle-aged woman in front of him. On her faded face two huge black eyes were burning with the grim resolution of a starveling. "How unfortunate that we live in an age totally unappreciative of beauty, a highly specialized, so to speak, age, almost mechanical in its conception of ..... "

Continued on page 110

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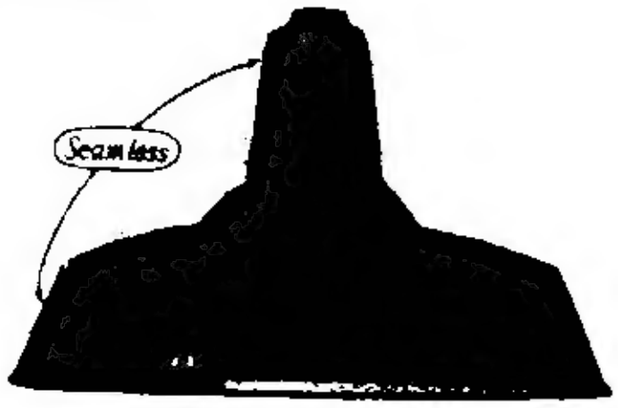

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One of Our Own

By JOHANNA MAYER FRANKEL (Mrs. Maurice Frankel)

Without consulting your Baedeker, or seeking information from the officers on board the steamer, you will know it's Gibraltar you are approaching, on account of the renowned rock. As in the past, so for centuries to come, this fortress will keep an eye on all vessels bound eastwards or westwards through the Straits. It's many years since we too experienced the wonderful thrill of sighting the Rock of Gibraltar from afar.

Way out in the harbour lay three hulks of old vessels—relics of the celebrated Battle of Trafalgar. Nearing the Azores we had met with a great disappointment. For we had looked forward to the novelty of anchoring off Sao Miguel—or the Island of St. Michael—the largest of the Azores. No ships can land at those wonderfully picturesque islands. Instead, the natives, mainly of Portuguese origin, bring supplies in small boats—of fresh fish, milk, cream and oranges.

But it was our misfortune that a heavy sea prevailed at the time, thus depriving us of that pleasure. We sailed, by feasting our eyes on those mountainous, highly cultivated, but very primitive islands. So Gibraltar was to make up for this loss. As we gradually neared the little town of Gibraltar that nestles at the base of the fortress, a small tender was seen making its way toward us.

No sooner were we anchored in the bay than the smaller boat came alongside. There was considerable bustle while the ladder was lowered to the tender. And while waiting with many others to descend the ladder, we became aware of a rather swarthy but pleasant-looking young man doing his utmost to attract our attention.

Why single us out in this way? As we stepped on board the tender, he was seen making his way through the throng of tourists. He walked up to the head of our family, and removing his head covering—for it's so long since that I cannot recall if it was a hat or a cap he wore—and very courteously asked the favour of acting as our guide while in Gibraltar.

He spoke in English, with a pronounced Spanish accent, as one who had but recently acquired the language. It did not take long to come to terms with him. Nor had we cause to regret this arrangement later on. From the time of our arrival until we sailed away at night, he was most indefatigable in his efforts to please us, most eager to acquaint us with all that was of historical interest and importance.

The weather had cleared; it was sunshiny and mild for a day in early February. For many hours we followed our obliging guide, until during the afternoon we landed in a shop where antiques were for sale. So grand was the display that it was more like a museum.

An imposing building of the Moorish type, built around a large courtyard, the upper floors were used as living quarters by the proprietors, while the entire lower floor was given up to the marvelous collection. Two brothers they were, who had inherited the business from their ancestors—two elderly gentlemen like old Spanish grandees.

They were accustomed to having lovers of art come and go, merely to admire without buying. In fact one wasn't asked to make purchases at all. But being tourists, there is always that hankering to carry back home some beautiful memento from these old-world towns. It was while making several choice selections that our guide regaled us with the following:

It seems the two brothers—these fine old gentlemen—were one day entertaining royalty off a private yacht lying in the bay. It was late afternoon of a Friday—the sun was slowly sinking in the west. Their highnesses were greatly charmed with the beautiful display. Already they had made numerous purchases and still they lingered. They were loath to leave. And the sun was nearing the horizon.

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The elder of the two brothers, with profuse apologies, approached their royal visitors, saying that he regretted having to inform them that it was time to close their shop. They were Jews, he said, and it was their custom to stop all work from sundown on Friday until sunset on Saturday. Besides it was time to attend services at the synagogue. Their august visitors were deeply impressed and exceedingly sorry to have been the cause of detaining them. They even made another appointment for an early date, when they hoped to have another opportunity of again viewing this artistic collection of curios. The story got about and was instrumental in adding distinction to the splendid reputation the brothers and their predecessors had always borne.

Our guide related this tale with a great deal of pride—one might have thought he himself was a member of this fine old Jewish family! Although we too were loath to leave, we soon found ourselves again on the move. This time our way wound in and out through the oldest part of the town.

Many a house in these narrow streets had succumbed during the endless sieges by land and sea of former years. Before the oldest synagogue—at the time there were three, in which the thousand Jewish inhabitants worshipped—our guide halted. In his peculiar English he said very dramatically: "You will be surprised to hear that I too am a Jew!" and then, turning to the head of our family, continued, "No sooner had I laid eyes on you than I recognized you as a co-religionist. That is why I wanted to be your guide about town." So that was "the something," that had puzzled us about him—he was one of our people! He hadn't acted like one engaged to work for a remuneration, more like someone welcoming relatives whom he had lost sight of for a long time, and now that they were there he was determined to show them a good time. A bond of kinship had united us.

In that same spirit we bade him good-bye after services were over in the quaint synagogue. An elderly rabbi, dark and wearing a red fez, was conducting services at the altar in the middle of the auditorium. He was a visitor from the Orient.

Late that night as our steamer sailed away in the clear moonlight, the old hulks of Trafalgar fame were beautifully illuminated. The fortress stood out distinct in the dark background, clinging to its secrets, which we, like all visitors, were not permitted to fathom.

This was sixteen years ago or thereabouts. Still the memory of the bright red berries of the pepper trees lining the streets of old Gibraltar and the clusters of yellow flowers on the stately mimosa has not dimmed with time. Ofttimes we have wondered whether the fine old Jewish curio-dealers are still among the living, but most often comes the thought: What has become of our genial co-religionist, the Spanish guide?

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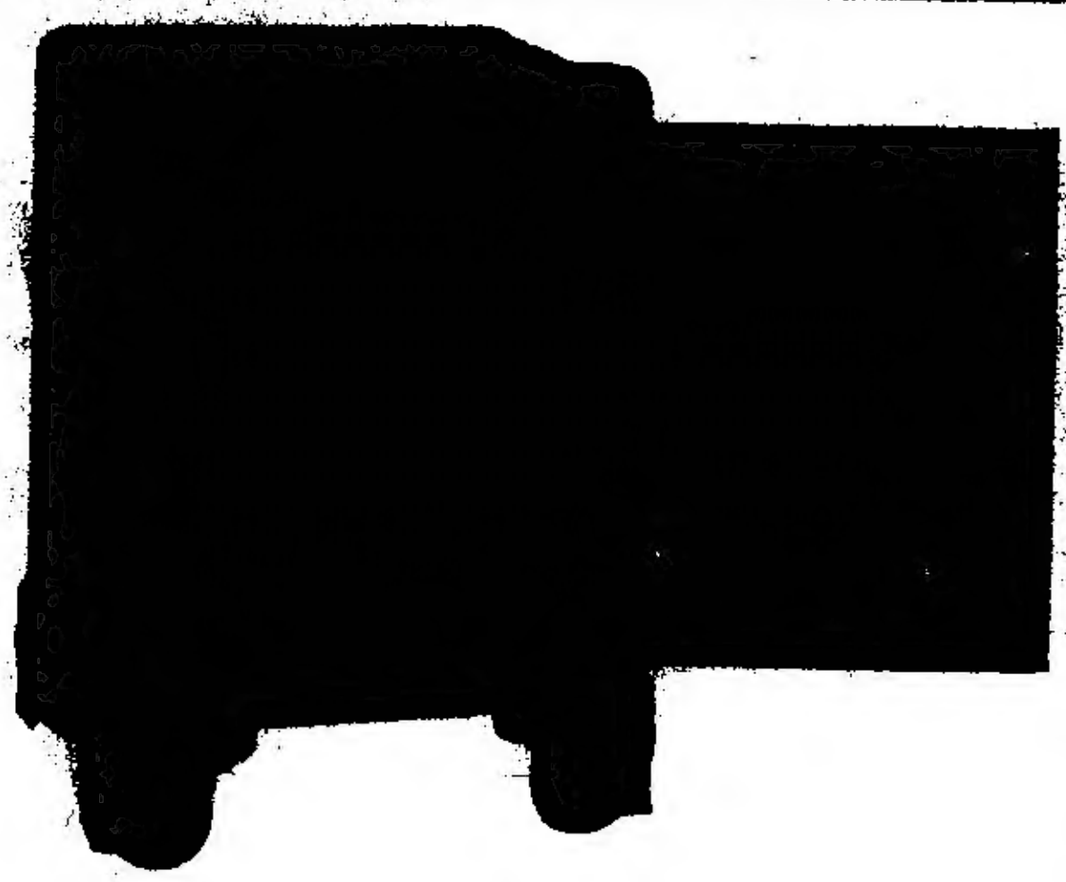
The volume is of particular interest to Maimonides scholars in view of the fact that the rendering of the Hebrew into English has been carried out in strict conformity with the Rabbinical Halachic tradition. The entire code has been translated by Rabbi Glazer and four more volumes are to follow the publication of the first.

The volume is issued by the Maimonides Publishing Company of New York City and is the result of thirty years' work on the part of Rabbi Glazer.



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Portrait of an Artist's Wife

Continued from page 107

"You'll excuse me," Miriam said with girlish hilarity. "I can smell something wrong in the kitchen. Of course you're staying for supper with us?"

"Yes, if you wish," he said with a cruel grin. He had caught a glimpse of meagre preparations on the gas range. In face of the paltriness of the supper the woman would scarcely be able to maintain her puffed up airs.

"We have not much for supper to-night," she said affably, "for Mr. Fedfield is leaving and we are in a hurry. But . . . . . "

"Never mind the supper," he interrupted her, vaguely irritated. He had a faint notion that he had not had, so far, the best of that shabbily attired woman. "I have to leave for Philadelphia to-night yet. What do you say about three hundred dollars a month and two exhibitions a year?"

"We'll have to think it over," she said, suddenly rising and pretending to fasten the nail on which an etching was hanging, to force colour back to her pale cheeks. When she returned to her seat she was quiet.

"Well, I'm ready," Redfield exclaimed, entering the room. He was red, perspiring, but childishly happy. "I feel I'm a new man . . . . Ah, why don't you introduce me to the gentleman?" he exclaimed naively.

"I've already had the honour," Mr. Horman said, and suddenly, with a wicked flash of his piercing eyes, turned to the artist: "I'm offering Mrs. Redfield four hundred dollars a month," he complained with well-simulated astonishment. "And she would not take it!"

"Four hundred dollars?" Mr. Redfield stammered. "Why? What for?"

"Al, you haven't finished packing yet," Miriam said as quietly as she could, but Mr. Horman's musical ear caught an unmistakable note of uncertainty and anxiety in her voice and his heart leapt with renewed hope.

"Yes, I have," Redfield protested. "Say, what's this all about?"

"I'm offering you four hundred dollars a month for the next two years," Mr. Horman said respectfully. "I'll take a chance on your paintings. I'll also arrange two yearly exhibitions of your works. All the proceeds, if there be any, we'll split."

"The train is leaving in an hour," Miriam said, "and you'll be late. We will finish the conversation without you."

"But that's very interesting," Redfield exclaimed. "I'd like to . . . . . "

"The Grubers will be waiting for you at the station, Al," she said entreatingly. "You wouldn't disappoint them, would you? Besides, don't you trust my business ability?"

"All right," he agreed sullenly, then added with sudden liveliness: "Remember, the gallery should be big and have plenty of light, so that the blue shadings of the *nature-morte* will be fully brought out."

"Of course, dear," she said lovingly, and lifted two of his packages with her long muscular arms. At the door she kissed him, and he disappeared, forgetting to answer Mr. Horman's wishes of a pleasant trip.

"You musn't mind him," Miriam said with a condescending smile. "He's like all geniuses; he's just a big child. Beyond colours he is not interested in anything. Now, what were we talking about?"

"I offer you a contract," he said with his irresistible smile. His clean-shaven actor's face breathed contentment and kindness. But somewhere in the remotest points of his big eyes kindled sparks of elemental wickedness as the booty on which he had laid his mighty paw was being disputed.

"One thousand dollars a month and you get only forty per cent," she said. "Would this be satisfactory to you?"

"Now, look here," he started, then returned to his tone of impeccable dignity. "What you ask is folly."

"You know that he is a genius," she said.

"What of it? I'll give you six hundred dollars!"

"In five or ten years his paintings will be worth their weight in gold," she continued. "His paintings are scattered all over the world. But we are strangers

here, and he is a helpless child. That's why!"

"Six hundred dollars is double the amount I originally intended to offer," he said angrily. "You're ruining your own chances ..... It's true that in ten years they'll be worth much more ..... But think of ten years! You'll be all old and withered, and your children ..... "

"The devil!" she whispered, through her clenched teeth. How could she ever think that the man resembled her slain son?

"Am I not right?" he exclaimed, encouraged by her hesitancy. "I'm offering you a fair sum, and Mr. Redfield will be able to work without worrying about his rent."

"Eight hundred dollars," she said.

She despised the man. She hated him, because she felt, with the hot sting of shame, that she was yielding to his reasoning. In ten years she would be fifty-five, an old, wasted, useless woman.

As she made a brisk motion to rise, he quickly exclaimed: "All right, settled. Are you legally authorized to sign for your husband? Here is the contract."

She read the contract twice, then signed. Mr. Horman counted out eight hundred dollars and handed them over to Miriam.

"You're a smart woman," he said, with curiosity. Then added, not without malice: "What do you have to-night for supper?"

"Steak and potatoes," Miriam said simply. "Would you like to have some?"

"No, thanks," he said, somewhat set back by her candour. "I'm leaving for Philadelphia. Now I'll take just two paintings for which I have a prospective buyer."

And he went straight to the heap of paintings leaning against one another and thinking their deep ironic thoughts. He soon extracted two paintings and put them on the table. One represented a sunny day after rain, the other a sunset in the Bronx. Mr. Horman's entranced gaze lingered on them for awhile.

"Genius!" he whispered. "The colours! The moisture! Look at this tree trunk, at the hanging and linen, at the posters ..... They live and talk, they actually talk!"

"How do you happen to know about these pictures?" Miriam interrupted his poetic effusions. Mr. Horman shrugged his shoulders.

"It's all in the game," he answered evasively. "It's our business to know everything ..... This sunset is already sold."

"Sold!?" she exclaimed.

"Yes," he said with droll modesty. "For three thousand dollars. That means you get eighteen hundred and I get twelve hundred. We'll do great business yet, don't worry ..... "

He carefully wrapped the paintings and disappeared. Miriam inspected the money, recounted it absently and shoved it aside. She was happy, excited, she wanted to rush and run in the street, dishevelled, heated, feeling wings growing behind her. But a strange powre fettered her to the chair and she sat, rigid, weak, her dim gaze wandering over the room. They might yet live their youth again and go through the rosy lane of enchantment!

"Look what I found," Rosalind exclaimed, rushing in. "You had been looking for it all over the house ..... "

"Yes?" she whispered, clutching at the money.

"Thar poem of Ivan Zamerin which he wrote in your honour," Rosalind continued. "How wonderful it is! I wish another great poet wrote a poem about me ..... "

"Come here, my child," Miriam stammered, stifling a sob. "Where is it?"

"It's old and yellow, and marked Moscow, 1900," Rosalind said, snuggling on her mother's knees. Don't you remember it?

As every day adds to my days
The burden of woes and evils,
And my livid mask is bending down,
You, Shulamith, you wan, unearthly child,
Are unattainable even in the flights
Of my whimsical and delirious phantasy
And ..... "

"And maybe some day," Miriam quickly caught the line, "some day—

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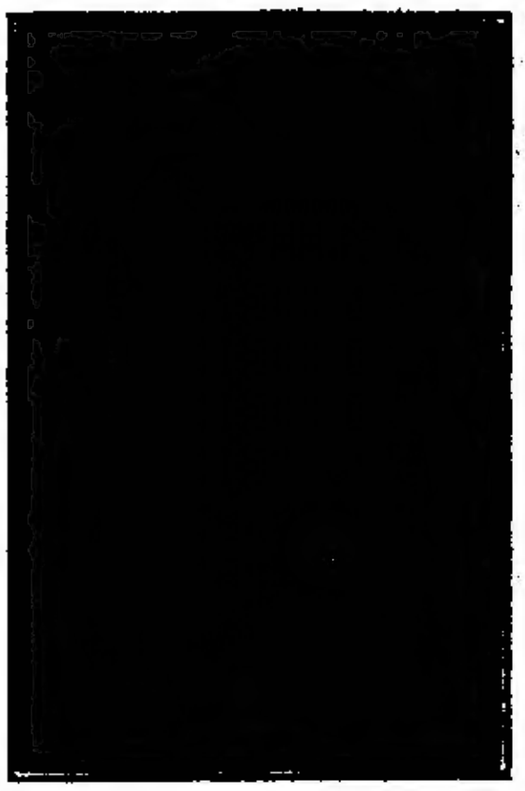

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1927 — 5688

CAPTAIN FREDERICK GRAHAM JOHNSTON, M.C.

Extends to the Jewish Community his very best wishes for a Happy and Prosperous New Year

1927 - 5688

You, too, wan and wizened with your
Burden of multipled woes
Shall raise *your* eyes to the mocking stars
That made *you* old in their inevitable turnings
And then . . . . . "

"But why do you sob?" Rosalind exclaimed. "Oh, mother! . . . . . "

"Give me a glass of water," Miriam whispered. "I'm too excited to-night."

"Did Zamerin love you very much?" Rosalind asked with the cruel curiosity of a child.

"Yes, but he much older than I. And he was a Christian," Miriam said. "And I loved your father. Were these reasons not sufficient?"

"But weren't you sorry for him?" Rosalind cunningly inquired. "It must have been awfully romantic."

"Yes, I was," Miriam said, rising. She was quiet and serene. "Such is life. We dispense sympathy, and the time comes when we ourselves are pitied and are offered sympathy. Some don't have even that much."

"We have, don't we?" Rosalind exclaimed. "What do we have for supper, by the way? Again herring . . . . . ?"

"Wait till Bennie comes; then I'll have a surprise for you," she said, her breast faintly convulsed with the recalcitrant wellings of stifled sobs. "Our misery is over. Quick, kiss me, my dear little child . . . . . and don't stir for a while. To-day just five years ago Robert was executed in Irkutsk."

Story of the Orthophonic Victrola

Continued from page 103

We have overcome practically all our difficulties by the principle of "matched impedance." That is, the "matching" or "balancing" of obstacles to permit the delivery to the ear of vibrations as received from the record, without interruption or distortion.

It is not easy to describe the new principles, but among the things which have contributed to the new reproduction is the new tone-amplifying chamber. Sound travelling through an incorrectly designed amplifying chamber may be compared to a river flowing through a river bed with sharp, angular curves and with rough irregular bottom and side walls. Such a river would be turbulent, and full of eddies. Sound traveling through the new amplifying chamber, however, may be compared to a river flowing through a course that has easy, flowing curves, smooth bottom and side walls, and a uniformly increasing width and depth from source to mouth. Such a river would be free from eddies, from rapids and from disturbances. In a like manner the new tone-amplifying chamber not only eliminates confusion and distortions of tone, but it preserves in perfect clarity every detail.

John Philip Sousa heard the New Orthophonic Victor play a march. He was enthusiastic. "Why, gentlemen," he said, "that's a band!" He heard, for the first time in reproduced music, every instrument—the deep bass of the tubas, the blare of the trumpets and the boom of the bass drum.

Fritz Kreisler, Ernestine Schumann-Heink and many other celebrities were astounded by the demonstration of this New Orthophonic Victor. Mme. Schumann-Heink said: "It is truly marvelous. It is grand. Never have I heard such a beautiful reproduction of music." As familiar as such artists are with every type and kind of reproduction, they were as enthusiastic as though they were hearing music reproduced for the first time. And in the strictest sense of the word, they were!

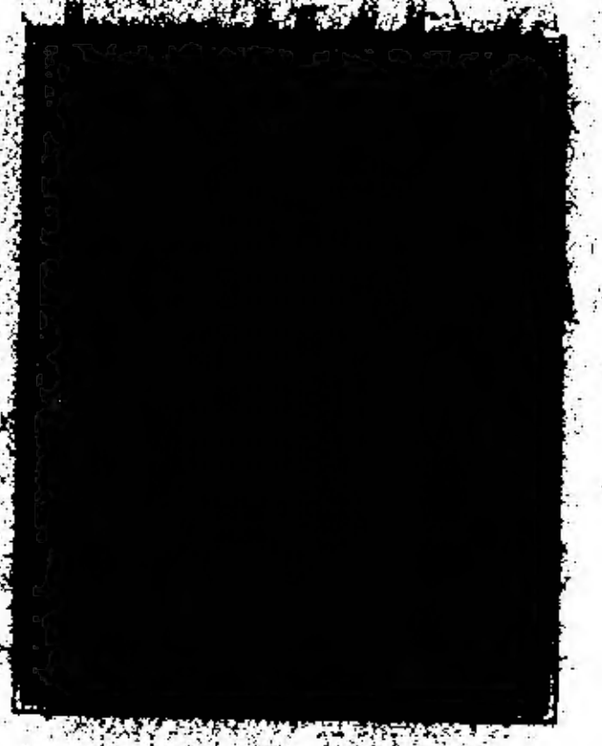
To house these superb instruments, now offered to the public for the first time, we have designed an entirely new line of cabinets.

The cabinets are beautifully made, finely proportioned and finished with the perfection which has made the Victor Company craftsmanship world-famous. They will prove to be decorative additions to any home. Yet they are designed so that they will never be obtrusive, no matter where placed. All of them are especially handsome and usable pieces of furniture.

LORD ROTHERMERE AND HUNGARY

The Jewish Federation of Czecho-Slovakia, meeting at Bratislava, has decided unanimously to send a telegram to Lord Rothermere, in connection with his campaign in the Daily Mail for the restoration of her lost territories to Hungary, and to set out for his information the sufferings of the Jewish population of Hungary. The telegram also declares that if the need arises to defend the Czecho-Slovakian Republic and its territory, the Jews will stand solidly together with the rest of the Czecho-Slovakian population.

Patronize "Jewish Review" Advertisers



SOL. EISEN

Candidate for Alderman

FOR

Ward 5, 1928

Greetings—

Extends to the Community cordial and sincere good wishes for the New Year.

1927 -:- *5688*

Personal Rosh Hashonah Greetings—Toronto

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. Abel and family
116 Galt Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. D. Abramowitz and family
55 Hilton Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. H. A. Alexander and family
45 Rusholme Park Cres.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Harris Andrews and family
618 Euclid Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Max Axler and family
425 Palmerston Boulevard
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. B. Bennett and family
66 Glenlake Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. Bennett
388 Indian Grove
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. M. H. Bernstein
109 Glenholme Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. H. Birnbaum and family
595 Huron Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. J. Blumenthal
38 Northcliffe Boulevard
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Chas. Bochner
58 Bernard Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
E. L. Bochner and children
67 Breadalbane Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Dr. and Mrs. Louis J. Gordon Breslin
35 Austin Terrace
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. M. Breslin and daughters
456 Palmerston Boulevard
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. Carson and family
225 Beverley Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Louis Chankin
32 Bracondale Hill Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. P. Clouth and daughters
664 Yonge Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. George W. Cohen and family
52 Cheritan Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. I. Cohen and family
803 Manning Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

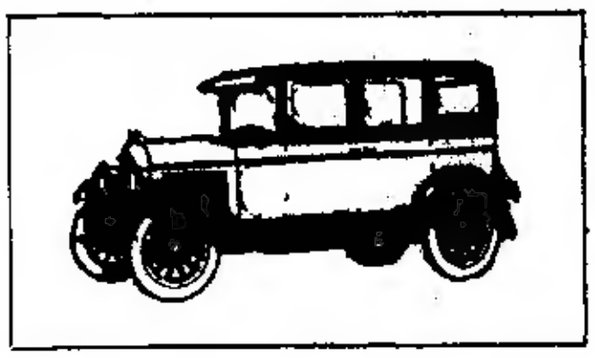
5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. Cross and family
968 Gerrard Street East
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Wm. Dannenberg
338 Spadina Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

LAWRENCE PARK GARAGE, LTD.

2637 YONGE STREET



CHRYSLER DEALERS

Wish to Extend to All Our Patrons Best Wishes for a Happy New Year

TORONTO'S LARGEST CHRYSLER DEALERS

Review of the Year

Continued from page 12

suit in America's history. Henry Ford's change of heart, or let us say, revelation of heart, also included the distinguished journalist, Herman Bernstein, who also had a libel suit scheduled against the automobile manufacturer, with Samuel Untermeyer to press his case. This suit, too, was closed with an apology and a settlement. Henry's Ford's statement that he never had anything against the Jews, and that he never personally wished to express any animosity may be regarded as one of the important milestones in American history, inasmuch as it eliminated one of the greatest factors in the stimulation of anti-Jewish feeling.

Although not of any communal Jewish interest, it may be noted that Charles A. Levine added to the prestige of American Jewry by being the first Jewish passenger, or, for that matter, the first passenger of any race, to cross the Atlantic in an airplane. His feat may in later years be regarded by historians in the same light as Jews to-day think of Luis de Santangel, of Christopher Columbus' party to America.

Of more than passing interest as regards the interrelationship between the diverse elements in American Jewry was the compact entered into by Dr. Chaim Weizmann, on behalf of Zionists, with Louis Marshall, representing the non-Zionists, for the formation of a Joint Palestine Survey Commission delegated to make a thorough investigation of conditions in Palestine. On the basis of this report, non-Zionists will be ready to give their moral and financial support to the economic rebuilding of Palestine. This compact marks an important point in Jewish history, inasmuch as it bridges the chasm that has existed between those Jews who have held that Palestine as a Jewish Homeland can only mean the political instability of Jews wherever they are, and that section of Jewry which regards Palestine as the only solution of the Jewish problem. For years American Jewry was divided on the great problem of forms of religion. Orthodox was pitted against liberal. That demarcation is slowly disappearing. With the erasure of the line between Zionists and non-Zionists it is evident that American Jewry has taken a long stride toward unification and harmony.

Whatever political, social or economic anti-Semitism there exists in the United States did not assume any violent form during the past year. Only in the more general use of advertisements asking for "Christian" stenographers and other help in the metropolitan centres has there been any evidence of a hostility that threatened to die down with the crumbling of the power of the Ku Klux Klan. The only noteworthy example of anti-Jewishness was the hazing almost to death of two Jewish internes by a crowd of Christian internes in a Brooklyn hospital.

Among the important Jewish personages to visit the United States this past year were: Dr. Chaim Weizmann, President of the World Zionist Organization; Philip Guedalla, famous essayist and historian, also President of the British Zionist Federation, though he did not participate in any Jewish affairs in this country; Jakob Wassermann, the internationally noted novelist of Germany; M. Bokanowski, French Minister of Commerce, who also did not have the opportunity of mingling in Jewish circles; Ernst Cohen, noted chemist of Holland, who lectured in several American universities; and the members of the Habima theatre of Moscow, who with their distinguished performances in the Hebrew language created wide appreciation of Hebrew drama.

The deaths of Jules Mastbaum, Harry Houdini and Marcus Loew removed three internationally known Jewish figures from the world of showmanship. Mastbaum was also a lover of art, and after his death bequeathed his extremely valuable Rodin sculptures to the City of Philadelphia, while Harry Houdini gave his priceless library of magic and spiritualism to the Library of Congress. Joe Welch, noted blind comedian, also passed away during 5687. Dr. Abraham Zingher, of New York, and Dr. Hanau Loeb, of St. Louis, were two important figures in the world of science who died during the year. Other prominent Jews who died were Mrs. Bertha Guggenheimer, of Lynchburg, Va., active in Jewish communal work, and a generous contributor to Jewish philanthropies and institutions; Mengo Morgenthau, brother of Henry Morgenthau; Solomon Bloomgarden, America's foremost Yiddish poet; Simon Bamberger, ex-Governor of Utah and Dr. Nehemiah Mosesscho.

Europe

Rumania took the centre of Jewish attention in Europe throughout last year. A repetition of Kishineff, though not with all its fatalities, was perpetrated by several hundred Rumanian

Wishing Our Many Friends A Happy New Year

5688

W. H. LEE, LIMITED

472 Yonge Street Kingsdale 2121

LARGEST DISTRIBUTORS OF STUDEBAKER AND GUARANTEED USED CARS IN CANADA

Greetings

and

best wishes for the

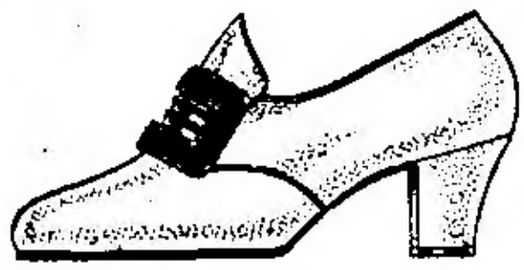
coming year

The Robert Simpson Company Limited

Walk-Over

LA SALLE

In autumn brown calfskin or black at eleven dollars. In two-tone garternake at fourteen dollars.



Dainty Grace

marks the Walk-Over models for fall. You will love their modish lines and clinging comfort.

Walk-Over

290 Yonge St., Toronto

517 St. Catherine St. West, Montreal

students returning from an anti-Semitic conference of students in Germany. The attacking of the Jewish quarters in various small towns, the destruction of business houses and the assaulting of Jewish women reached so flagrant a stage that Jews throughout the world protested to their governments and to Rumania directly against this persecution. The protests brought quick denials of any anti-Semitism from Rumanian officials everywhere, and from Queen Marie in particular, who asserted that the Jews were among her best friends." At any rate, an investigation which followed revealed that the Jewish leaders were afraid to make any statements to the investigators for fear of later reprisals.

Hungary eased the stringency of her numerus clausus regulations, though Jewish students in the Hungarian universities still have no Paradise. The unwillingness of non-Jews to associate with their Jewish classmates becomes particularly strong in the medical colleges, where non-Jews absolutely refuse Jews permission to dissect bodies until Jewish bodies are brought by the Jewish students themselves. This situation also occurred in Vilna, where the municipal university had to be closed for several days because the non-Jewish students would not permit the Jews to enter the anatomical research laboratories, and the local rabbis refused the Jewish students permission to disinter Jewish corpses.

Adolf Hitler continued making his anti-Semitic speeches throughout Germany during the past year. At Bad Nauheim, during the summer, a band of students dragged Jews visiting the summer resort through the streets and administered a severe beating to several of the men and were prepared to continue with the attacks until they were interfered with by the police, although not very enthusiastically. It is believed, however, that the return of economic prosperity to Germany has automatically decreased anti-Semitism in that country. That vestiges of that prejudice remain is most clearly seen in the recent heated discussion aroused by the intention of the Berlin Municipal Council to bestow a badge of honour upon Max Liebermann, the great German-Jewish painter. This act was criticized by many of the Berlin publications, who termed it an insult to Germany for a Berlin official body to bestow any signal honour upon a Jew.

Jewish events in France were unimportant. Sholom Schwartzbard, who reached the first pages of the newspapers in May, 1926, is still incarcerated for his assassination on a Paris street of General Petlura, whom he accused of being responsible for the massacre of thousands of Ukrainian Jews in the pogroms of 1919. Although the trial of Schwartzbard is scheduled for October, 1927, it is believed that the long interval between the murder and the trial is intended to allay all indignation over the killing. A French court is likely to pass a very light sentence, if any, on Schwartzbard.

The Jewish situation in England has undergone no appreciable change. The English press grows more insistent that England give up her mandate over Palestine, declaring that the Jewish Homeland is too much of a financial burden. The selection of Sir Herbert Samuel as leader of the Liberal Party was a distinct political honour for the former High Commissioner of Palestine. The formation of "The White Knights," with the avowed purpose of "exterminating the Jews of England," was the only addition to the anti-Semitic sentiment of the country. The suggestion by one of the English papers that the Jews of England are harming English business considerably is based on the fact that the Stock Exchange is closed on Saturday. This paper takes it for granted that Jewish influence has caused this holiday, and that non-Jewish brokers have not appeared on the Exchange on Saturdays because the absence of Jews slackens all business. The notable gifts of Bernard Barron, philanthropic tobacco king, have made his name one of the most famous in contemporary English history. Barron has not only given huge sums of money to Palestinian development, but has given large amounts for various Jewish and non-Jewish philanthropies and institutions.

As usual, the Jews of Poland are affected by the economic situation of their country. The stability of the zloty, and the steadying influence of Marshal Pilsudski and a comparatively liberal cabinet have done much to keep the Jewish problem from descending into one of anti-Semitism. Relief has had to be administered during the past year extensively, although there has not been enough money adequately to take care of all the needs. The Joint Distribution Committee has done valuable work in sanitation and agricultural colonization, compared to the means at its disposal. As the Jews of Poland constitute the next to the largest body of Jews in the world, their problem,

(*Continued on page 122*)

Personal Rosh Hashonah Greetings—Toronto

5688 A Happy New Year 1927
Mr. and Mrs. H. L. Davidson and family
373 Danforth Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A Happy New Year 1927
Mr. and Mrs. B. Deitel and family
199 Danforth Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A Happy New Year 1927
Mr. and Mrs. J. J. De Young Greenberg and family
284 Wright Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A Happy New Year 1927
Mr. and Mrs. J. Donnenfield and family
108 Rosedale Heights
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Solomon Eisen and daughter, Annette
349 Palmerston Boulevard
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. J. H. Englander and son
583 Crawford Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

Mr. and Mrs. G. Fauman and son
330 Palmerston Boulevard
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. A. Fine and family
29 Highview Crescent
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Maurice Frankfort and family
494 Palmerston Boulevard
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Paul Frumharz and family
503 Crawford Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A Happy New Year 1927
Charles Garfunkel and family
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. M. Geldzaeler and daughter
90 Walmer Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A Happy New Year 1927
Mr. and Mrs. H. Goldberg
366 Markham Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mrs. R. Goodman and family
42 D'Arcy Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. I. M. Granatstein
8 High Park Boulevard
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. M. Grafstein and family
70 Brunswick Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. J. M. Green and son, Jack
1397 Queen Street West
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Benjamin Greenberg and daughter
288 Grace Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. I. Greenevsky
178 Beverley Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Dr. and Mrs. Joseph H. Greenberg
214 Beverley Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. S. Harris and son
52 D'Arcy Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. L. Hartman
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. L. Hertzman and family
43 Nina Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. S. Himel and son
392 Palmerston Boulevard
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A Happy New Year 1927
Dr. and Mrs. I. L. Himelstein
68 Pinewood Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. S. Hollinger
167 Madison Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. F. S. Hutner
410 Brunswick Avenue
Toronto
Extend to all their friends their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Rabbi and Mrs. Ferdinand M. Isserman and daughter
20 Strathearn Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Jess Kaplan
1597 Bathurst Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Reverend and Mrs. M. Kaplan
458 Brunswick Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Alfred King and daughter and son
91 Glenholme Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Leon Kowan
364 Bathurst Street
Toronto
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Joseph Kronick
187 Oakwood Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Samuel Kronick and family
186 Madison Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Samuel Lawrence and family
252 Spadina Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. G. A. Lester and family
565 College Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A Happy New Year 1927
Mr. and Mrs. S. Lester and family
660 Gladstone Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. A. J. Levitt and family
42 Lauder Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. L. Lipshitz
48 Glenholme Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. S. Lubelsky and family
257 Russell Hill Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Leo A. Maldaver and children
46 Mount Royal Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Oscar Maldaver and family
28 Thorne Crescent
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. M. Manson and family
415 Markham Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. Herman Mendelson and family
140 Dunvegan Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. M. Mente[illegible] and daughter
604 Ossington Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A Happy New Year 1927
Mr. and Mrs. S. Messenger and family
183 Northcliffe Boulevard
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

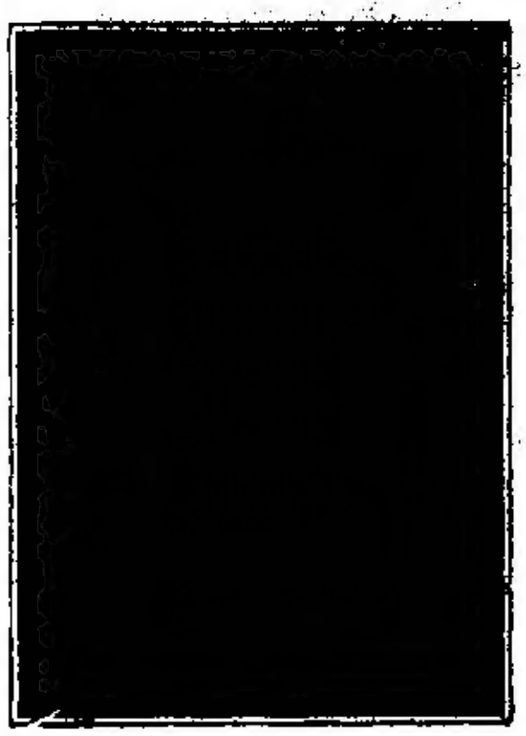
* * *

5688 A Happy New Year 1927
Mr. and Mrs. H. Miller and family
Chestnut Park Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

THE T. EATON Co LIMITED
CANADA

Extends to the Jewish Community its Heartiest Best Wishes for the Coming Year

5688 : : : 1927

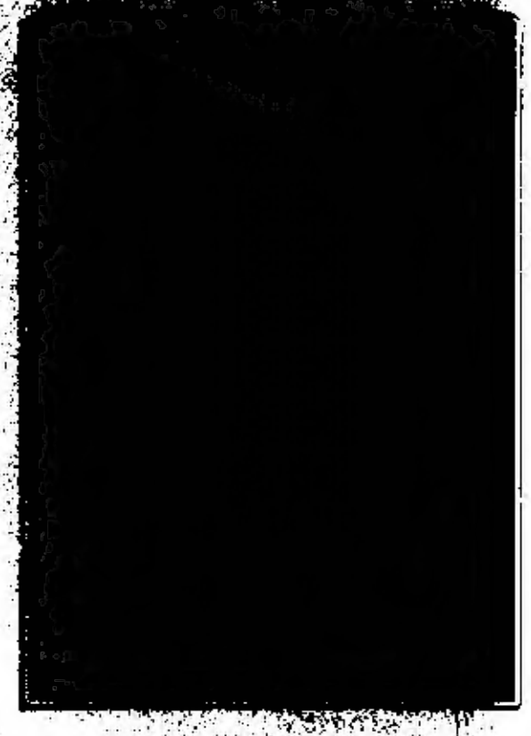


H. S. KAPLAN

KAPLAN & SPRACHMAN
ARCHITECTS

EXTEND TO YOU THEIR VERY BEST CORDIAL GREETINGS FOR THE NEW YEAR, WITH SINCERE WISHES THAT THE COMING YEAR WILL BRING YOU THE FULLEST MEASURE OF PROSPERITY.

305 DUNDAS STREET WEST
TORONTO



A. SPRACHMAN

Greetings for the New Year

IT'S

SWANSDOWN

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The Toronto Jewish Old Folks
of 29-31 Cecil Street

heartily wish all the Officers, Executive, Members and Friends a happy and prosperous New Year, and wish to take this opportunity to thank the entire Jewish Community both in and out of the city of Toronto for the comfortable home we occupy. We trust you will also not forget us in the future.

New Year Greetings—Toronto

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. M. S. Mirochnick and family.
162 Palmerston Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Ephraim Palter
501 Palmerston Boulevard
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Harry Palter and family
43 Austin Terrace
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Harry Papernick
145 Spadina Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Samuel Papernick and family
15 Cecil Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Dr. and Mrs. D. Perlman and baby, Geraldine
355 Bathurst Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. L. Phillips
307 Markham Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. B. J. Pollack and family
92 Beverley Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. Press and daughter
280 Lauder Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. I. Rothbart and daughter
172 Grenadier Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. H. Rubin and family
86 Regal Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. J. Samuels and family
23 Cecil Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. Sandberg and family
427½ Yonge Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. J. Sandy and family
16 Springhurst Avenue
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. L. M. Schwartz and family
33 Munro Park Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mrs. E. I. Kussin and Mrs. J. Selick
50 Bernard Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. [illegible] and family
[illegible] Street
[illegible]

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
[illegible]
[illegible]
Toronto

Extends to all her friends and relatives her best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. Percy Shulman
181 Beverley Street
Toronto

Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Bernard Silverberg
and family
165 Arlington Avenue
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Frank A. Silverman
and son
241 Lauder Avenue
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. N. Smith and family
124 St. George Street
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. Solway and family
50 Lakeview Avenue
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. J. J. Sommerstein
93 Kendal Avenue
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. Sprachman
and son
430 Crawford Street
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Vise
3 Burnside Avenue
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. I. Wagman and family
79 Westmount Avenue
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Wm. Wagman
and family
Lauder Avenue
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Weil Brothers
94-96 Queen Street West
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the [illegible]

Mrs. Charles Okun
formerly Miss Jeannette Gibbele, whose marriage to Dr. Charles Okun, Beatrice Street, took place recently.

Board of Education

Evening Classes

In the Toronto Technical Schools, open October 3, 1927. Evening registration begins Monday, September 26, at 7.30 p.m.: Central Technical School, Riverdale. Branch Technical School, Oakwood Branch Technical School, Humberside Branch Technical School. Register early.

W. W. PEARSE,
Business Administrator and
Secretary-Treasurer.

C. WOODBURN,
Chairman, Advisory
Industrial Committee.

Board of Education

Notice to Employers and Parents

Employers are reminded that under the requirements of the Adolescent School Attendance Act, any employee under the age of sixteen years must hold an Employment Certificate and attend part-time day classes for the equivalent of one day each week. Attendance at Night School cannot be accepted in place of part-time day attendance.

Parents of employed adolescents are requested to note that applications for employment certificates must be made to the Principal at the school in which the adolescent has been registered as a pupil, and that each employed adolescent must attend part-time classes for the equivalent of one day each week.

MARGARET S. PETTIGREW,
Chief Attendance Officer.

LOFTUS H. REID,
Chairman.

We have a Laundry Service to Meet Your Individual Requirements

and in addition we make a specialty of

CURTAINS—"Like New" best describes our method of laundering these. We absolutely retain original size, shape and mesh of all curtains. They will hang square.

BLANKETS—Washed in quantities of soft water and pure soap, brushed fluffy and feathery and moth-proofed with Larvex. When desired we re-bind the edges.

PILLOWS—Made hygienically clean; the feathers are washed in the casings.

RUGS—and Carpets dusted and shampooed and moth-proofed with Larvex.

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Cor. Yonge and Richmond
Cor. Yonge and Trinity Sq.
Cor. Queen and Victoria

OPEN EVENINGS

Holiday Greetings

1927 *5688*

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707 Yonge St. - Toronto

Rosh Hashonah Greetings

From the Mayor of Toronto, through the "Canadian Jewish Review"

It is with much pleasure that I convey to you an expression of goodwill on this the occasion of your New Year's celebration. May all that makes for peace and prosperity attend you.

I should like to avail myself of this opportunity to thank my Hebrew fellow-citizens for the support they have given to the Civic government. Having a citizenship and interests that are common to all our people, I am sure it is your desire to promote the good of all, and to maintain the noble traditions of the British Empire and of your ancient race.

To each and all I extend heartiest New Year's greetings

THOMAS FOSTER.

* * *

From the Mayor of Hamilton

It affords me much satisfaction to be able to express my best wishes to the Hebrew citizens of Hamilton for their New Year, 5688, beginning September 27.

I sincerely hope that this coming year may be one long, prosperous and happy session to enable them to continue their good community work for the City of Hamilton, for Canada and for Palestine.

F. F. TRELEAVEN.

From Rabbi J. L. Zlotnik, Executive Director, Zionist Organization of Canada

To be inscribed in the Book of Life is the ardent prayer of Jewry on these solemn days when we are bidding farewell to a year which joined its predecessors and welcoming a new year pregnant with possibilities hidden and unknown.

But while we pray and beg with such fervour for life, we should remember that "We live in deeds, not years. He most lives who thinks most, feels the noblest and acts the best."

The deliberations of the Zionist congress at Basle have just come to an end. Representatives of Jewry assembled to discuss this onerous task which present-day Jewry undertook voluntarily in order to rehabilitate the land of our people and regain the departed glory of our nation, realized that for the next period nothing new can be undertaken in Palestine on a great scale. All our efforts and energies all available means and man-power are to be dedicated solely to coordinate and to assure previous achievements, settlements and industries. Unless the Jewish Agency comes into existence shortly nothing of outstanding importance will be done before the next Congress assembles.

But months must still pass before the Commission of Experts sent to survey and study conditions in Palestine will have their report ready. Months will again have to pass before the Jewish Agency will be ready to assume activities in the proper way.

We are all conscious that by pledging ourselves to redeem land in Palestine for one million dollars we have pledged ourselves to give of our means and of our efforts perhaps double that which we have given till now. But we also appreciate the fact that this sacrifice is not going to be in vain. By this pledge the name of Canadian Jewry will be inscribed in indelible golden letters in the annals of Jewish history. The days of self-sacrifice will soon pass, but the memory of these sacrifices will endure for ever and live in the legends and songs of our immortal people.

"Sooner or later that which is now life shall be poetry and every fair and manly trait shall add a richer strain to the song."

L'shanah tobah.

Social Life in 1903—
Do You Remember?—

Mr. and Mrs. I. Freedman, of Montreal, returned from a trip to Toronto. H. Silverstone returned from California. H. Hirshfield, of Detroit, visited J. Kuppenheimer, Crescent Street. Mrs. M. Jacobs, of New York, visited her daughter, Mrs. N. Michaels, Wood Avenue. Miss Dinah Benjamin visited her aunt, Mrs. Silverstone, of Perth, Ont. Morris Jacobs, father of Mrs. N. Michaels and Mrs. A. L. Morris, died in New York. Mr. and Mrs. Joseph Kellert gave a birthday party for their son, Bernard. Mrs. S. P. Myers and son returned from Atlantic City. A. Friend, of New York, died, brother of Mrs. S. Fischel, McKay Street. Mr. and Mrs. Markus entertained the school committee and teachers of Shaar Hashomayim Synagogue, Rabbi Abramowitz, Charles L. Friedman, Solomon Kellert, Misses Bernstein, Rubin, Morris, Levy, Holstein, Messrs. Presener, Alexandor, Cohen. Rabbi Meldola de Sola preached at Shaar Hashomayim synagogue for the second time, urging the observance of the Mosaic system. At Shaar Hashomayim, Goldie, eldest daughter of Rev. Samuel Goldstein, chazan of the synagogue, and Louis Boyaner were married. The congregation choir sang the blessings and hymns. At Stanley Hall refreshments were served. Lyon Cohen was toastmaster. Toasts were responded to by Rabbi Abramowitz, Lazarus Cohen, Moses Vineberg, Harris Vineberg. The congregation presented Mr. and Mrs. Boyaner with a dining room suite. Miss Herminie King, of Whitby, visited the Misses Harris, McKay Street. Mr. and Mrs. L. Rill were in New York. B. Boas was in New York. Mr. and Mrs. Ed. Youngheart were in Toronto. Mrs. Sol Vineberg and daughter visited Mr. and Mrs. N. Lewis, St. Mathew Street. Mr. and Mrs. Sam Myers and family visited their parents, Mr. and Mrs. P. Myers. Mrs. and Miss Schradsky, McKay Street, were in New York. Mrs. A. Freiman and Miss Bilsky, of Ottawa, were guests of Mrs. A. Bilsky, Bishop Street. Harry and Isadore Michaelson left for New York. Mr. and Mrs. Ed. Lichtenhein and Miss Lichtenhein returned from Atlantic City. Miss Rosalind Lewis was in New York, the guest of Mrs. A. Harris. The engagement was announced of Miss Miriam Robinson, daughter of Mr. and Mrs. L. Robinson, of Vancouver, to H. E. Lazarus. Miss Schalek and Arthur Schalek, 1546 Ontario Street, gave an at home in honour of their brother, Leo, of Toronto.

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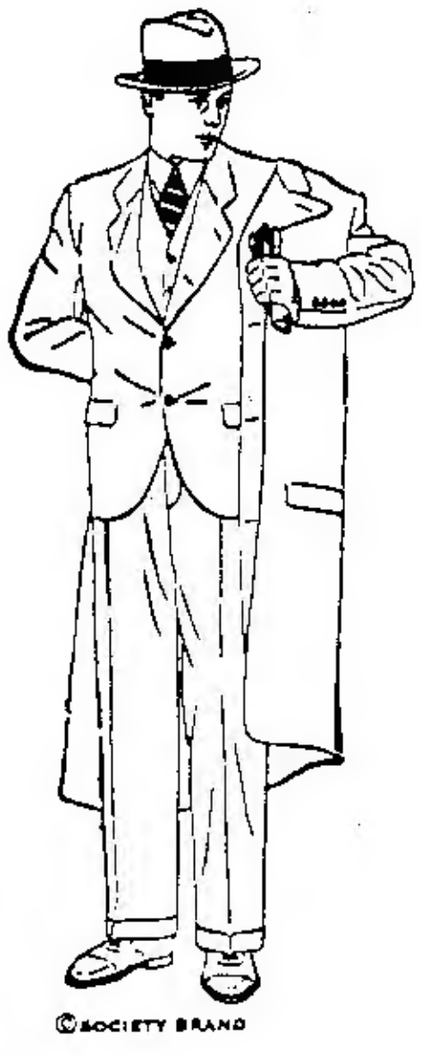
The Newest of Style Ideas

The newest things in exclusive fabrics—in colors and color combinations!



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It's none too early to be thinking about your new Fall Clothes. In fact there's a definite advantage in making your selection right now. It means an unrestricted choice from a stock that is complete.

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—FOR WALKERS
—FOR CHILDREN
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Best Wishes for a Happy
and Prosperous New Year

Makers of High-Class Toiletries

including

The Ever Popular Three Flowers

Deauville *Du Barry*

Review of the Year

(*Continued from page 115*)

especially since they are not on their own economic feet, is an unwieldy one, and cannot really be settled except when Poland herself becomes prosperous.

Russia is the most interesting country in Europe from the Jewish point of view. In that country the remarkable experiment of colonizing Jews on the soil continues, with success. Russia continues to imprison Zionists, although the authorities explain that in almost every case the Zionists who have been imprisoned have been caught in counter-revolutionary activities. Visitors from Russia report that the religious spirit is on the wane, and that the steady efforts of the Soviet Government to suppress all religious enthusiasm is having its effect on the Jewish spirit, in the cities as well as in the colonies.

Other Countries

Non-Zionists have become interested in the fate of Palestine as a national Jewish Homeland. Men like Felix Warburg and Dr. Lee Frankel, both always lukewarm, to say the least, toward Zionism, went to Palestine and returned convinced that there was an immense idealism animating the Jewish pioneers in that country, and that their energy deserved to be properly directed. The economic crisis in the country continued during 5687, and was reflected in the unemployment situation. Conditions were so bad that many emigrated, with the hope, however, that they would soon be able to return when circumstances were reversed. Zionists charge that Great Britain is not only apathetic in its attitude toward the rebuilding of Palestine, but has actually, through the Palestinian Government, interfered with the progress of industry and commerce, levying such intolerable taxes that development was impossible.

The Jews of South Africa have shown themselves to be one of the most vital Jewish groups in the world. They continue to manifest an interest in every current Jewish problem. Their willingness to share the burden of international Jewish responsibility is indicated by the fact that they are only third to the United States in the amount of money they have contributed to Palestine during the past year.

Because of the fact that his racial origin elicited notice, the name of Euhene Borodin ought to be mentioned because of his leadership of the Bolshevik forces in China. That he was one of the prime movers in the revolution that has been going on for the last year is admitted. Though he has been asked to withdraw from China by the Soviet authorities, there can be no doubt that he has exerted a powerful influence on the course of events in China.

The year 5687 also witnessed the convening of the Fifteenth Zionist Congress at Basle, Switzerland, at which steps were taken to increase the efficiency and economy of the work of rebuilding Palestine. During the year an International Conference of Liberal Jews was organized, which has as its aim the stimulation of interest in Jewish religious education and the revival generally of Jewish faith. The Council on Jewish Minority Rights was formed in Zurich, Switzerland, at a meeting participated in by several Jewish groups such as the American Jewish Congress, and several minor Jewish bodies from Poland and France and Germany. A great many Jews, including Louis Marshall, protested against the calling of the Minority Rights Conference, declaring that any meeting at this time could only unfavourably affect Jewish rights in European countries.

In the arts the Jews in every country continue to make great progress. Michelson and Einstein in science, Liebermann and Epstein in art, Sir Alfred Mond and various Americans in industry, a variety of Jews in every land in literature, Sir Herbert Samuel and Bernard M. Baruch in politics, Paul Block and Lord Reading in the newspaper world—all continue to add lustre to the Jewish name, maintaining the traditions of quality, integrity and reform, three attributes which have distinguished Jewish contributions to world civilization.

"THE SHOFAR CALL"

Within the synagogue the light is dim;
The air is hushed around;
Even the silence seems to pray until
We hear the Shofar sound.

O Shofar, thrill us with thy battle strain
Till each young heart will echo Israel's pain,
And, like a trumpet clear,
Sound to the world the vow we pledge anew:
Proudly to bear the sacred name of Jew
Untarnished through the year.

By Elma Ehrlich Levinger.

National Education in Palestine as an Industry

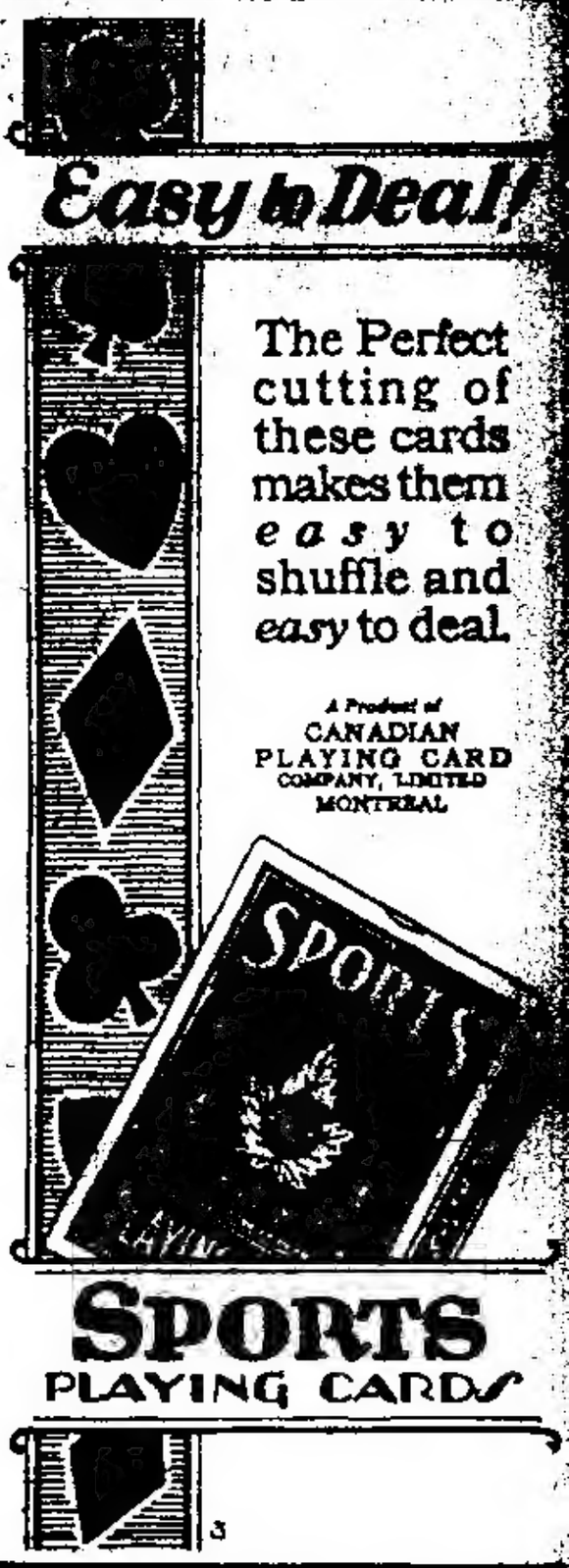
The Society for Jewish Culture in sponsoring the Palestine Students Education Department, organized for the purpose of promoting the idea of giving American Jewish children the possibility of a finishing education in Palestine — in a national sense— is resuming a matter which traces back to the last century, to pre-Herzl-Zionism, a matter which has proved to be of utmost importance to the development of Palestine in various respects of which only one is to be discussed in the following lines, namely, the industrial and material side.

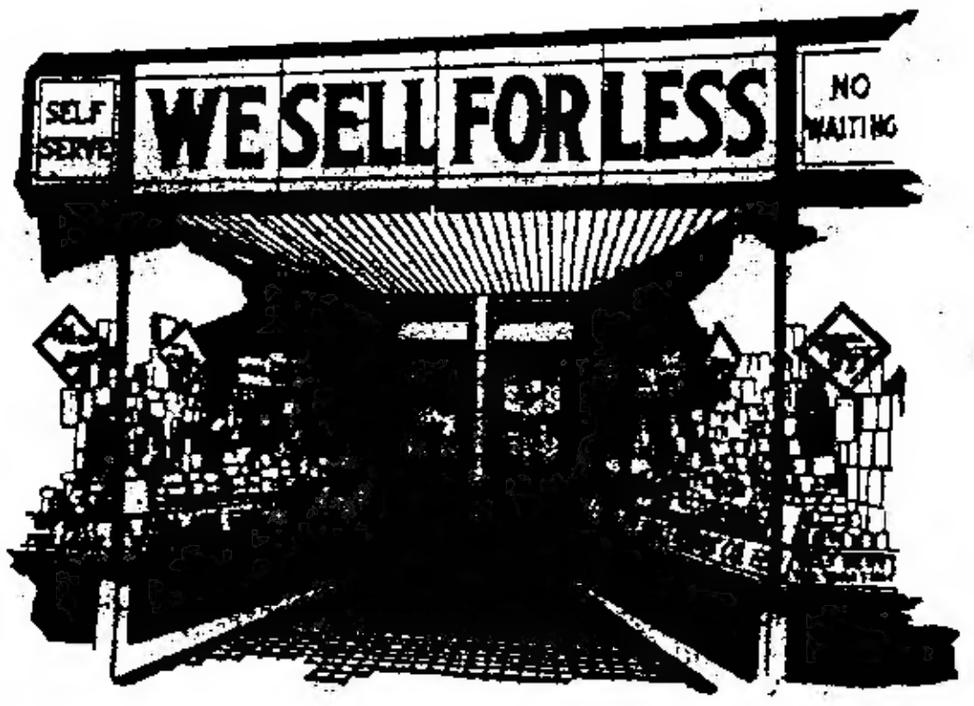
Education may be termed and is to be considered the basic and first industry practised by Jews in that country since modern colonization in Eretz-Israel has been restarted. The first attempts in this direction, previous to Chovevo-Zion, official Zionism and colonization, were made by European communities which sent their elders, not children— as propagated by the Palestine Students Education Department —to Palestine for the simple purpose of rearing and preserving a type of scholars which had the benefit of the environments of the Holy Land and simply lived for the Torah and Talmud and conveyed some of their learning and spirit to their original home-places. Provision for these men was by public voluntary donations and collections by means of the now so well-known wall-boxes, forerunners of the National Fund Boxes, the most noted ones having been the Moyer-Bal-Ness boxes.

It is interesting to note and perhaps characteristic that the first Jews to return to Palestine did not do so to promote any financial aspirations or even to lay foundation for a rejuvenated Jewish nation, but they came simply driven by spiritual yearning, to learn, to study, to preserve Judaism and they were thus responsible for the creation of Palestine's first industry which gave cause to spread out into different channels.

The Old-Yishub constituted the first settling and they rendered possible the initiation of subsequent modern agricultural (Potach-Tikva) and industrial (souvenir-making) colonization. The same process as in any other new settlement developed; clothing, shelter and food were needed, stores sprang up, business was transacted, trade and commerce stimulated. Much criticism has been voiced against the Old-Malukah-Yishub, but regardless of what may be said, the fact stands out that they were the first pioneers, even if only in their own way. Like missionaries of other faiths they conveyed the message of Eretz-Isroel back home to their relatives, friends and Jewry at large, they supplied the first information and advices as to economic possibilities, and when the first colonists arrived, it was they who comforted them and stood at their side in their early struggle for existence. The migration of this type of students from the Diaspora into Palestine is very desirable; it is still going on and will continue in the future.

Recently two more Yeshivas were added to the old ones of which the Slobodka-Yeshiva is the more important one. Already this institution has revolutionized Hebron, this old city of our patriarchs, already land has been acquired, loans for homes have been provided, new streets have been built and general trade is being attracted. And how came about the early reconstruction of Jerusalem, Safed and Tiberias? The same way; the moving and stimulating spirit in all these cities has been the establishment of centres for learning and study. But besides this ty





We extend to the Jewish Community

our best wishes for

a Happy and Prosperous New Year

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A pure vegetable shortening, strictly kosher, contains no animal fat whatever

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CARRIED BY ALL GROCERS

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A Happy New Year

1927—5688

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The

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of students, of late, another, a more modern type, has begun to stream into Palestine. With the establishment of the Bezalel Art School and the Gymnasium in Tel-Aviv—which also has a night school for adults—where secular and Jewish education are combined, an attraction has been created for Jewish parents all over the world to send their youngsters to Palestine for their finishing education. Thus Tel-Aviv was born. Now, clean, comfortable residences surrounded the gymnasium, the spiritual centre. These improvements combined with a youthful modern spirit gradually made Tel-Aviv the mecca of Jewish tourism; the schooling industry brought about the birth of the building industry and other trades were consequently attracted. Like the above mentioned older pioneers these modern students also brought in many instances their own parents or relatives into Palestine, sometimes just for a visit which means so and so many dollars, sometimes to stay there permanently and settle down, all this at a much more accelerated pace, however. Many of these students, after having enriched themselves with deep knowledge of Palestine from a variety of viewpoints, go for additional study abroad, preferably to the United States to take up college education in business, law, medicine, agriculture, etc., and to apply it afterwards in Palestine and to help build up their homeland with better efficiency.

Viewed from a purely financial angle the education of American children in Palestine on a halfway large scale is bound to be a comparatively important item of the entire national income which can be easily proved by a few figures. The cost of living and schooling for a child a year will be between $500 and $1,000, according to the place it is living in; internates and boarding schools are less expensive than private homes, and in private homes the price fluctuates according to the standard of same. In addition to this expenditure it must be taken into consideration that in most cases parents come and visit their children, spend money, buy souvenirs and goods, so that if we say that each child means $1000 a year, this would be no assumption but in accord with actual facts. Measured on other industries and revenues of Palestine, this industry, once developed, could very well hold its own. If it could be effected that 1,000 children would continually be in Palestine it would bring into the country each year something like one million dollars.

One million dollars for which no merchandise even is exported, for which no initial capital is needed, where no risks are being taken and wherefrom thousands of people would benefit. Of how much importance this sum would be to Palestine everybody somewhat familiar with the present situation can figure out for himself.

It is a practice with many parents to send their children abroad and to give them what is called a finishing; a broadening of points of view and an enrichment of values are the results expected and attained by such practice. But in addition to the specific advantages gained by the student pilgrims to the principal cities and countries of the Old World, something more subtle and intangible is effected. The pilgrimage paves the way for mutual understanding of different nationalities with different cultures, spreads peace and a desire for co-operation, and the work started in early years reaps results. Various European governments encourage sending their youth abroad, through scholarships offered by institutions, academies, schools and individuals in this category comes the trip awarded the winner of the oratorical contest of Young Judaea in Atlantic City.

Many attempts toward a solution of the inevitable weakening of Jewish consciousness in the Diaspora have been made. Jewish and Hebrew schools of great variety of forms and character have been instituted; there have been systematical lectures, special plays, etc.—all with the purpose of illuminating Jewishness and Zionism. Whatever degree of success they have enjoyed, it is apparent to even the most optimistic that they have fallen short of expectations mostly. But that this question is important is attested by these efforts, and by the more or less complete transformation of the Jewish home.

There really should be a force driving every parent, conscious of his Jewish heritage, to see that his children have instilled in them a love of Jewish traditions and a sense of the momentous developments in present-day Palestine. So powerful is this force in some instances, that parents are ready to deprive themselves to pay the regular "Shar Limud." Mystically, these parents sense the truth that by so doing they are insuring their spiritual perpetuation in their progeny. The physical perpetuation is assured, but more important is the spiritual, and these parents consider themselves supremely happy when they have succeeded in implanting in their children a sense of the Jewish heritage.

Two Delicious Treats for the Holiday

Did you taste the cakes on display at the Purity Flour booth at the Canadian National Exhibition? Their delightful flavor prompted many inquiries for the following recipes:

One-Egg Cake

½ cup butter
1 " sugar
1 egg
2 cups Purity Flour
1 cup of sweet milk
3 teaspoons baking powder

Mix in the usual way, sifting the baking powder and flour together, and bake in a hot oven.

Sponge Cake

Yolks 6 eggs
1 cup sugar
1 tablespoon of lemon juice
Grated rind ½ lemon
Whites 6 eggs
1 cup Purity Flour
½ teaspoon salt

Beat yolks of eggs until thick and lemon-colored, add sugar gradually, beating all the time. Add lemon juice, rind and whites of eggs beaten until stiff. When whites are partially mixed with yolks, carefully cut and fold in flour mixed and sifted with salt. Bake in an unbuttered pan in slow oven 1 hour.

Arrange to serve these cakes and thus add to the happiness and pleasure of the Holiday. Make sure that the flavor is right by ordering a bag of Purity Four from your grocer now.

Purity Flour is a product of

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Footwear for Women and Men
89 YONGE STREET

The Coffin Man

By JUDAS ISCARIOT

My father had the misfortune to suffer from a kind heart. I shall never forget—though I was quite a child at the time—the bitterly cold winter's day when he returned home without a coat. And why, think you? Because, forsooth, he had met a shivering beggar selling matches on the Embankment, and—well, not to put too find a point upon it, had exchanged his coat for a box of matches. It need, therefore, give no cause for surprise when I say that our house was the Mecca of good schnorrers. Each one had his peculiar nickname, each his own day, each his own reward. There was the "Betting Man"—so-called because he had once been seen in the streets reading the course wire in an evening paper. There was the "Umbrella Man"—because in summer or winter, through sunshine and shower, he carried an immense and torn umbrella. There was Mrs. Jacobs (the only lady beggar we had), known as Mrs. Jicobs, for so she pronounced her name; a little woman with a pinched face, a weary smile and a courtesy. Rep Samuel—a great scholar, who knew all the Talmud and a tantalizing amount of geography. But he was not a "weekly." When he took it into his head to turn up, he was allowed to come right in (the rest were expected to remain on the doorstep or the furthest in the hall) and was given supper—in spite of the fact that he drank his soup out of the plate, and, as my poor nurse used to say, "He's really got no manners at all." But of all the beggars—and I've not mentioned the "Tuppeny Man"—the most interesting, the most thrilling was the "Coffin Man." Perhaps it was his name. I don't know. Why was he called the "Coffin Man"? I thought he made coffins. But why should he carry a little bag? You can't put a coffin in a little Gladstone bag. (The attaché case had not then been invented.) It was my sister—she had always had more imagination than I—who discovered the real reason. He was so poor that he could not affort to live in a house, so at nights he went to a cemetery and slept in a coffin. Morbid. I agree. But thrilling.

He came regularly as clockwork two days before Passover, the Sunday before New Year's Day, a day before Purim, and on red-letter days too numerous to particularize. He was the only beggar who rang the bell. That gave him a certain standing. He was not possessed of much English, but that was no matter. Let me tell you of his last Passover visit. That will show you the sort of man he was.

The house is upside down. Official name, spring cleaning. Bell rings. Jane goes to the door.

"Is Meester Scarrot in? I have a business with him."

Jane has been with us long enough to know the Coffin Man. She takes him into the lounge. He does not remove his hat. He sits down, holds his umbrella between his knees, and puts his Gladstone importantly on the ground. He takes out a big red handkerchief. * * * My father arrives. (I follow a little nervously, in the rear.)

"What for a pleasure to see you, Meester Scarrot! So this is your boy? A fine boy, unbeschrien." This last word is a protection against the Evil Eye. "I have not done much business lately. I have a chest—ach, a chest! I can't go out." He coughs a little to add weight to his words. "And the cold weather, you know what it is? My wife? God is good. She is in bed. She also has a chest. What do you learn, my boy?" (to me). "What a fine boy it is, unbeschrien. How old is he? What—I hear! Well, well! What do you learn?" (He means, of course, what part of the Bible.)

"I have reached Exodus," say I, with justifiable pride.

"Ach, so; ach, so!" (Out comes the old red handkerchief again.) "Do you remember what Rashi says about Jethro? So? You don't learn Rashi? What for a teacher has he got?" (to my father). "A fine boy like him—not to learn Rashi. Let me tell you what Rashi says. Sheva shimos nikroo loi—" Then he goes on with a learned disquisition, what Rashi says and what Rashi doesn't say. I can't follow a word. But he goes on and on and on. He feels it his duty to improve my mind. He tells me what the great Dubnow Maggid once said thirty years ago—were he not to carry on with this singsong, would he have earned the gold coin that my father, by a most skillful sleight-of-hand, has slipped into his palm?

"Why do you think Pharaoh—that is, in English, the Czar—you follow me?—why does the Czar harden his heart? Why does he not let the poor Jews go from Egypt? For why? Well—why nut?"

I don't know why.

"Ach—I tell you a moshol.

There was a lion goes on a ship and a fox and a donkey. You follow me? When the donkey will not pay his fare, the lion kills him. You follow me? The lion says to the fox: 'You set out the limbs of this donkey and I will eat them.' And the fox says: 'Yes.' Then the fox sees the heart and he eats it. Then the lion comes and the lion say: 'Where is the heart?' You follow me? 'That donkey had no heart,' says the fox, 'or he would not have had the heart to refuse to pay the fare.' "

I cannot follow much of this story—but it is never finished. The Coffin Man is seized with a fit of coughing. He is almost bent in two.

Two weeks later there is a gentle, nervous knock at the door. A little, frightened woman wearing a wig, shawl over her head, asks in Yiddish to see my father. Jane shuts the door in her face. She is not one of our beggars. Send her away? Not exactly. My father sends her out a coin. No, she does not want money. She must see Mr. Scarrot. It is the wife of the Coffin Man. She is sitting in the library at the edge of the chair, shaking, swaying backward and forward. Then she lets forth a torrent of words —all Yiddish.

"Mr. Scarrot, I know you will come. My husband is dying—God forbid—Dr. Samuel says so. He has a chest, has my husband. He has been asking to see you, Mr. Scarrot. He has not many hours to live—God forbid. You will come? You will? He asks for you. He says you will come."

Her voice was husky. Then she bursts into tears. In spite of my mother's protestations—it was close on dinner time—my father went with her to the house of the Coffin Man. A tall, four-storey house, holding as many families as there were rooms. The smell—ugh! On the third floor there was a back room. Two wooden chairs, a table, a bed. Nothing else. The paper was peeling off the walls. The rain was dripping—drip, drip, drip—from the ceiling. A red-haired Irish girl was sitting next to the bed.

"He's been corfin' that bad, I thought he would die an' all," she said.

"Ach, such a year on my enemies—how say you such things?" cried the wife, angry. For the words were ominous. "May he live a thousand years!"

On the bed lay the Coffin Man. He was asleep. His drawn-in face, his bloodshot eyes, told their tale. He woke up.

"You are back, Sprintzel. You are back. I thought I should be in the Garden of Eden—God forbid—before you came."

"Mr. Scarrot is here, Moichele." She put her arm tenderly under his head and raised it up.

He had scarcely any strength to speak. The words came out in gasps.

"Ach, Mr. Scarret! I am going away. My Sprintzel will be left alone without anything."

"I shall see to it that she needs nothing. You may rest assured as to that."

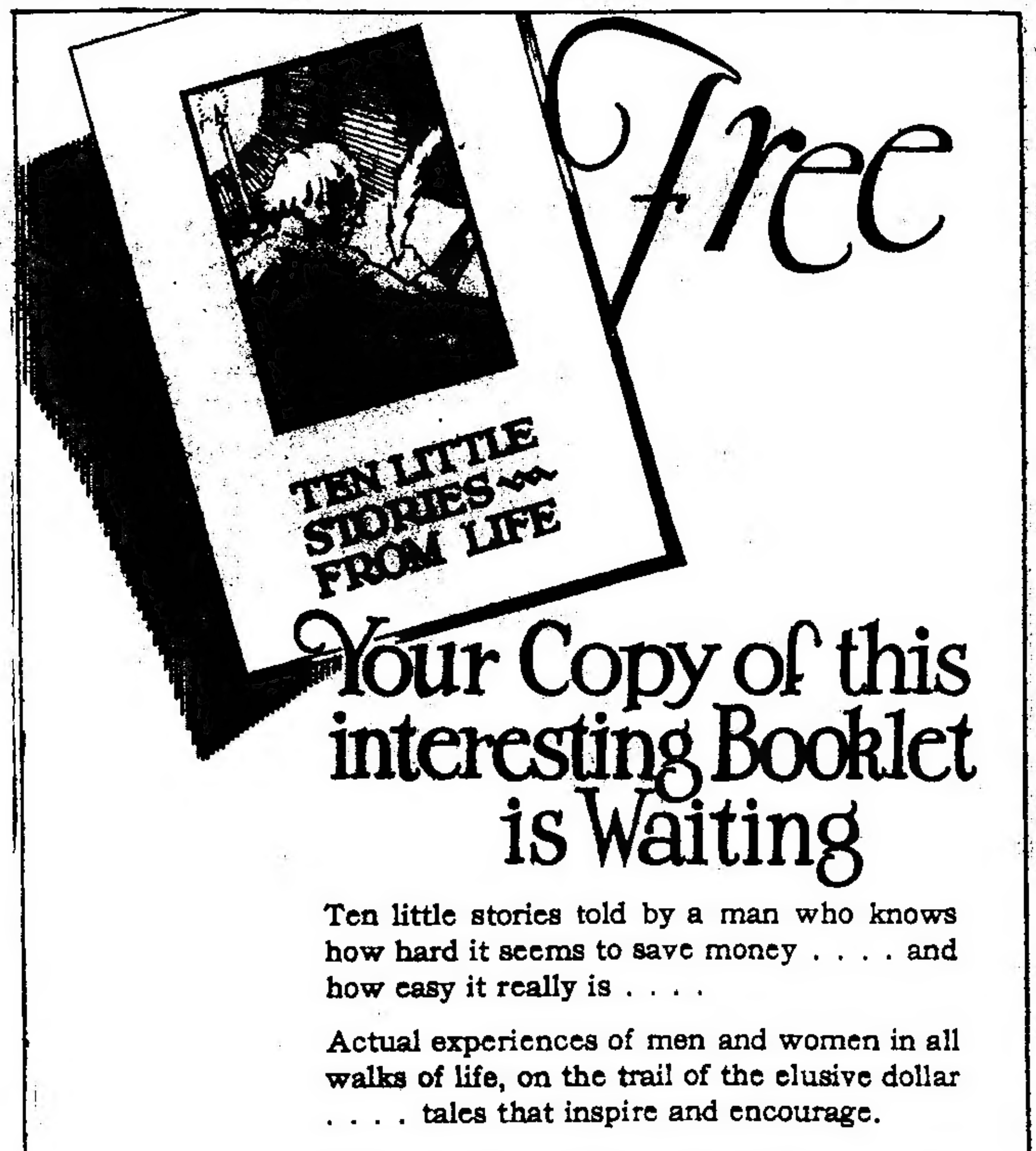
A smile came over the face of the dying man. "That is nothing. But there is something . . . something you will do for me—ach, no. You will not do it."

"I will if I can."

A fit of violent coughing prevented him speaking for some time. At last he was able to speak again. "I have no son. Sprintzel—she has been a good wife to me—Sprintzel has never given me a son. I have no one to say kaddish. . . . . You follow me? . . . I must burn in gehenom —(without the Evil Eye, I say it!) You . . . You . . . You . . . you . . . see? Sprintzel is a woman; she can't say kaddish . . . and the beadle is a thief . . . the beadle he will not say it unless I pay him . . . you follow me? . . . ach, my chest . . ." Again he could not talk. "Mr. Scarrot, you have a boy—a fine boy . . . unbeschrien. I could rest even in gehenom if you . . . if you would . . . Ach, I must not ask . . . Sprintzel, give Mr. Scarrot a chair . . . ."

My father sat next to the dying man. Sprintzel, with great big tears standing in her eyes,

(*Continued on page 129*)



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Mr. and Mrs.
and fam
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5688 A Happy Ne
Mr. and Mrs.
and fam
4591 Jeanne M
Montreal,
Extend to all their frie
their best wishes with
of the season.

5688 A Happy Ne
Mrs. R. Bra
and fam
1727 Hutchi
Outremont,
Extend to all their frie
their best wishes with
of the season.

The Coffi

Continued from

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—he that was to
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Will . . ."

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I made bold to as
"Why was that p
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"The Coffin Man
you mean?"
"The old man I
for."
"Ha! Ha! Ha!
posed to sell coffee,
him the Coffee Man
Oh, it was disapp

New Year Greetings—Montreal

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. B. Wiseman
and family
437 Rachel Street East
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. and Mrs. Samuel Wittes
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Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. H. Ciment
and family
1206 Lajoie Ave.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. D. Affler
and family
879a Durocher Ave.
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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. L. Baril
and family
4591 Jeanne Mance St.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mrs. R. Braunstein
and family
1727 Hutchison St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Sol Cohen
and son, William
263 Decarie Blvd.
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. Eidinger
and family
4319 Esplanade Ave.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Sol Z. Fels
and daughters
668 Belmont Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. Gordon
and family
212 Villeneuve Ave. West
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Harry Gordon and sons
Paul and Leon
Academy Apts., Academy Rd.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. W. Gradinger
and family
291 Prud'homme Ave.
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. Guttman
1615 Hutchison St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. J. Guttman
1126 Lajoie Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

The Coffin Man

Continued from page 127

azed miserably on her husband -he that was to have been a reat scholar, a great rabbi, reat . . . God is good . . . . Sprintzel, say tillim salms) . . . Mr. Scarrot, your oy, will he say kaddish for e? . . . Will you? I can die appy if I know that your boy ill . . . What do you say? . . . ill . . ."

He fell back on his bed. He er spoke again. As for myself, said kaddish Saturday by urday for a whole year. ghty proud I was of myself, —I was saying it for the ffin Man. One Saturday, as e came away from synagogue, made bold to ask my father, hy was that poor old man lled the Coffin Man?"

"The Coffin Man? Whom do mean?"

"The old man I said kaddish r."

"Ha! Ha! Ha! He was supsed to sell coffee, so we called m the Coffee Man. . . . ."

Oh, it was disappointing!

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and family
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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. H. B. Miller
and daughter
733a De l'Epee Ave.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. I. Moore
626 St. Catherine St. W.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. I. Novek
and family
639a Querbes Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Louis A. Sendel
716 De l'Epee Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. H. Shalinsky
and children
785 Querbes Ave.
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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. W. Silver
and family
784 Bloomfield Ave.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Wm. Tuffert
and daughter, Edna
90 Northcliffe Ave.
Notre Dame de Grace, Que
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Louis Schrier
and family
268 Notre Dame de Grace Ave.
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. H. Rosenes
and family
172 Cartier St.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Wm. Singer
317 Kensington Ave.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. and Mrs. H. Lonn
and family
4094 St. Urbain St.
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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. H. Levine
and family
1345 Lajoie Ave.
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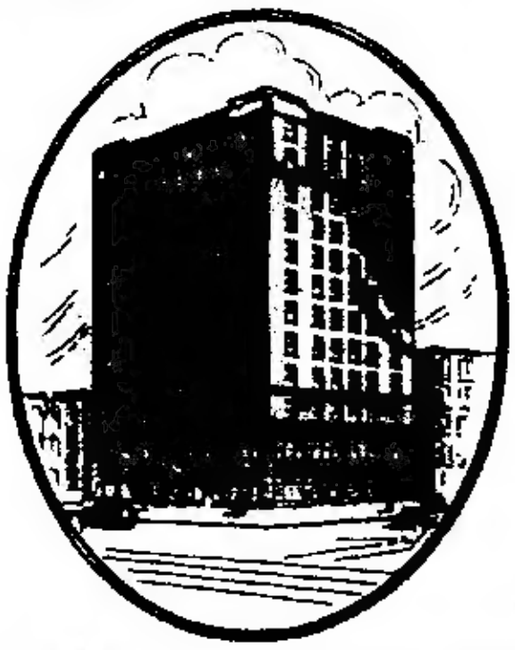
Extend to all their friends and relatives their best wishes with the compliments of the season.



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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Alan Axler and son
1122 Bloor Street West
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. B. Beder and family
68 High Park Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. J. Shapiro and family.
70 Niagara Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mrs. Celia Helpert
330 Palmerston Blvd.
Toronto 4
Extends to all her friends and relatives her best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Julius Weil
and daughters
364 Palmerston Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. E. H. White and son
510 Palmerston Boulevard
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. M. Wolfson and family
99 Bloor Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5688 A HAPPY NEW YEAR 1927
The Yavners
219 High Park Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. A. Margles and family
Cobourg, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. B. Foster and family
Guelph, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mrs. T. Cadesky and daughter
Guelph, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. S. Needle
653 Barton Street
Hamilton, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. C. Caplan and family
356 Stewart Street
Ottawa, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. L. Fine and family
529 Besserer
Ottawa, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Maurice H. Levey
234 Slater Street
Ottawa, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. S. W. Smith
136 Strathcona Square
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. William N. Zimmerman and daughter
Vancouver, B.C.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. David Noble
150 Market Street
Brantford, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Chas. Kert and son, Morley
Sweetland Apartments
Ottawa, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Shea Guttman
Chatham, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Ald. and Mrs. Julius Miller and family
Cornwall, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5688 A HAPPY NEW YEAR 1927
Mr. and Mrs. Nat Silveratone
(nee Lillian Rudolph)
Havana, Cuba
Extend to all their friends and relatives their best wishes with the compliments of the season.

Montreal

Continued from page 46

"PERFECTION" FOR PROTECTION

Our three conveniently situated warehouses at Montreal, Toronto and Windsor permit of the fulfilling of orders with the minimum loss of time. A large stock of all kinds and sizes of glass are carried at these distributing centres and the close proximity to rail and water shipping points aids materially in prompt deliveries.

Perfection non-shatterable glass is a boon to windshields and body glass is the motorists' greatest hazard. Non-shatterable glass eliminates this.

Non-shatterable glass affords protection without detracting from visibility or appearance. This glass carries a tremendous strain of weight but the fact that even if cracked the air-proof and water-proof feature adds greatly to its utility.

Where excessive vibration exists Non-shatterable glass stands this strain and still permits an unhampered flow of light from the outside.

Non-shatterable glass eliminates loss to expensive horticulture from hail, snow or accidents.

The Kleer-Vue show case, particularly adapted for groceries, drug stores and meat markets, helps to sell more goods. See about it! Perfection Glass Company, Limited, warehouses at Toronto, Montreal, Windsor.

LEAGUE ELECTION

Jewish Junior Welfare League business meeting Monday, October 3, at Shaar Hashomayim Synagogue. Election.

HADASSAH

A baby contest will be included in the Hadassah Palestinian Fair, November 15, 16. Register with Mrs. L. Creatohi, Bel. 9578M. Dr. Max Wiseman will be one of the judges.

CHARITABLE SOCIETY

Daughters of Israel Charitable Society met at the home of Mrs. A. Gross, 79 Laurier Avenue West, Tuesday, September 13. Mrs. M. Woskoff presided and collected $67 from those present. $106 was distributed to the poor. Next meeting Thursday, September 29, at the home of Mrs. J. Greenberg, 5231 Jeanne Mance Street.

SARAH FISCHER TO GIVE RECITAL

A song recital will be given Tuesday, November 8, by Miss Sarah Fischer. This will be her first public appearance in Montreal since she left here as a student. Since that time she has had triumphs in London with the British National Opera Company, in Paris at the Opera Comique, and in many other places.

Miss Fischer has received an invitation to sing for the American Legion at their convention in Paris this month, being the only North American singer that has been so invited.

RECEPTION FOR RABBI

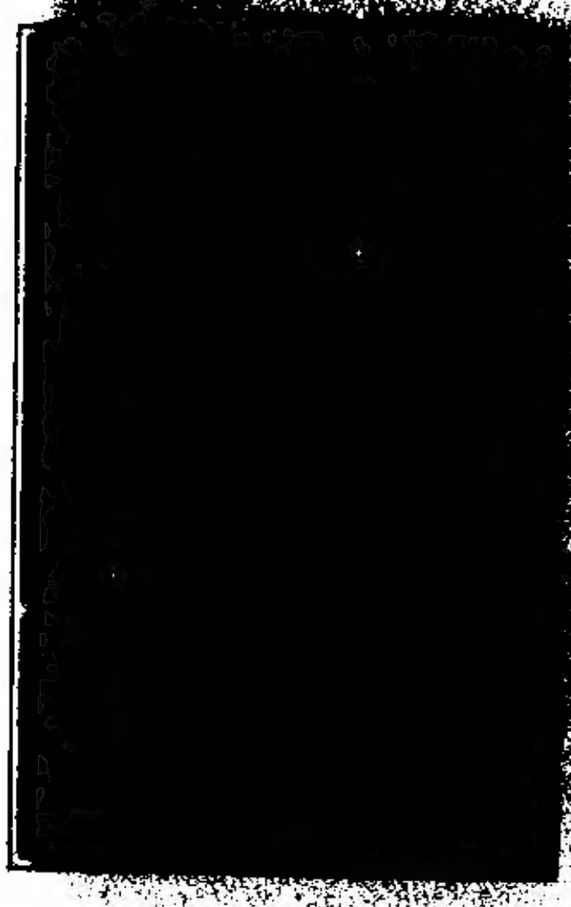
The Jewish Community Council, the Zionist Organization and Orthodox Rabbis of Montreal will hold a reception September 25 in honour of Rabbi Hirsch Cohen, who has just returned from a trip to Palestine. Rabbi Cohen will give an address on his impressions of the Holy Land, and will report on the Basle Congress which he attended. J. Merson and I. B. Cohen are on the reception committee.

From the Minister of Lands and Forests, Quebec

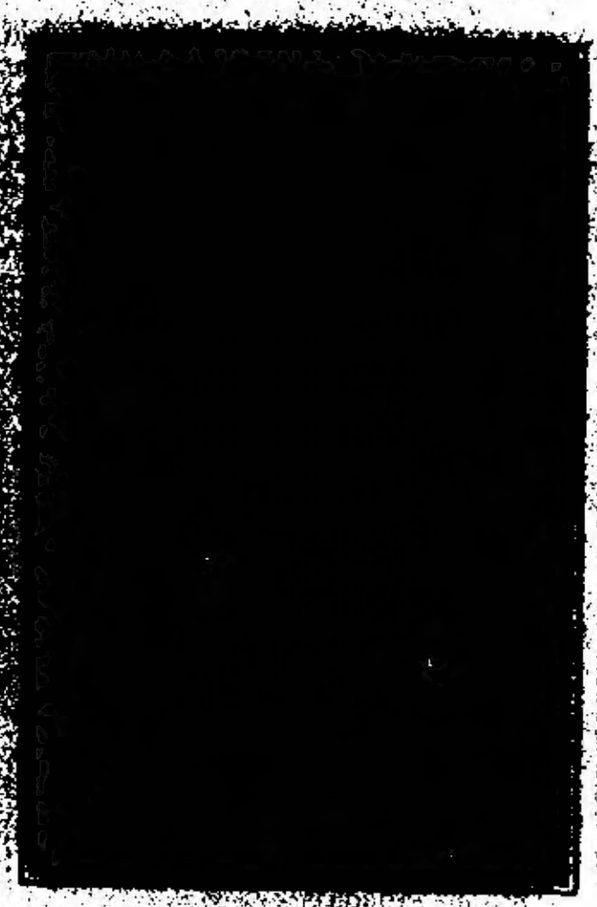
On this occasion of the Jewish New Year I am pleased to extend my best wishes to the Jewish population for a happy new year. In this province of ours, where the various races and creeds live in amity, where we have mutual respect for religions, it is fitting that they extend best wishes to each other on days of respective religious rejoicings.

To my mind it is ever of high importance, and especially so in these times of unrest, that religious prinicples should be kept to the forefront, and in the celebration of the New Year, and especially in the religious significance given the celebration, such lessons are inculcated.

HONORE MERCIER.



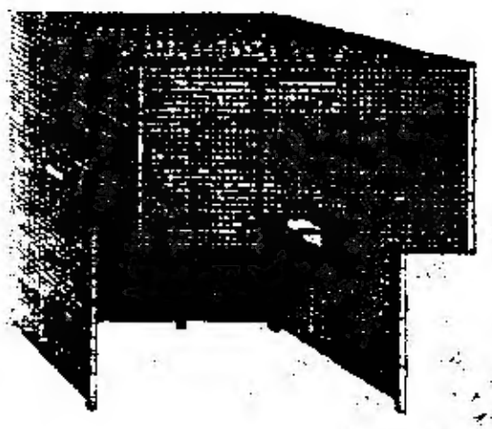
Harry A. Cohen
who is sales manager of the Mount Royal Breweries, of which Mayor Mederic Martin is president.



R. A. Darwin
Montreal Zionist, who is vice-president and general manager of the recently organized Mount Royal Breweries, of which Mayor Mederic Martin is president.

CONVENTION OF HABONIM

The convention of the Zionist Order of Habonim took place Sunday, September 18, at the Mount Royal Hotel. Rabbi Julius Berger, Supreme Host, opened the convention with prayer, in the absence of the supreme secretary, Rabbi J. L. Zlotnick. H. L. Sourkes was chairman of the morning session and S. G. Bendon of the afternoon session. Reports: grand secretary's, Rabbi J. L. Zlotnick's, read by H. S. Shapiro; R. A. Darwin's report by Moe. M. Schecter; Geullah Lodge report, by S. L. Caplan; Maccabaean Zionist Lodge report, by S. G. Bendon; and Knights of Judaea report by N. Gaisin. Seventy-five guests were present at the luncheon at the Mount Royal Hotel, at which Rabbi Berger was chairman and Rabbi H. Abramowitz guest speaker. At the head table were: Rabbi Berger, Rabbi Abramowitz, Rabbi H. J. Stern, of Temple Emanu-El, who is contributing editor of the CANADIAN JEWISH REVIEW; R. A. Darwin, Marcus M. Sperber, H. Cohen, B. Weiner, B. Rabin, S. G. Bendon, I. N. Knight, H. Block, H. Vechler, J. E. Weiser, and Dr. M. Ratner. During the afternoon, there was a meeting of the constitutions committee, at which Dr. M. Ratner's report was read by I. N. Knight; and of the resolutions committee, with D. Weiner as chairman. A supper dance for 150 guests was held in the Piazza of the Mount Royal Hotel. Orchestra. Entertainment. Conveners of the dance were S. G. Bendon, J. E. Weiser, S. L. Caplan and I. N. Knight. The guests included: Mr. and Mrs. R. A. Darwin, the latter in black georgette trimmed with fringe; Mr. and Mrs. S. G. Bendon, the latter wearing green georgette trimmed with French lace; Mr. and Mrs. S. Rothman, navy blue georgette; Miss Anne Morgen, black velvet; Miss Bee Marcus, pink georgette; Miss M. Herscovitch, Miss Syd Shapiro, white taffeta; Miss L. Kaplan; Mrs. J. L. Zlotnick, black canton dress trimmed with lace; Mr. and Mrs. Irving Eisenberg, China blue georgette and velvet; Mr. and Mrs. Moe Herscovitch, coral georgette; Miss Anne Lerner, black crepe romaine dress trimmed with a large green moire bow; Miss Toba Schachter, Miss Fanny Schachter, in maize colour georgette; Miss Margolese, Miss Tannenbaum; Mr. and Mrs. H. B. Arbess; Mr. and Mrs. H. Tarshis, in a French pale green beaded gown; Miss Jean Small, old rose taffeta with black Spanish shawl; Mr. and Mrs. P. Garmaise, Misses B. Stern, L. Blumenthal, Berman, Leah Figler, white lace; Teddy Axelrod, green georgette; Misses Zelman, A. Messer, Lura, S. Green; Dr. and Mrs. Samuel Lax; Mr. and Mrs. H. Packer, sequin gown; Miss Sarah Davis, white taffeta and white Spanish shawl; Miss Ida Spunt, pink georgette; Miss Becky Darwin, flesh colour taffeta and tulle; Mr. and Mrs. M. Moscovitch, the latter wearing a black beaded gown with rose colour flower at shoulder; Mr. and Mrs. B. Perelmutter; Misses Anne Caplan, rose crepe gown; S. Paperman, black taffeta gown; Ethel Silverstone, white crepe gown; Jeanette Cowan, white georgette dress trimmed with blue; J. Steinberg, B. Steinberg, Bertha Darwin, flame colour georgette dress; Jean Yess, cloth of gold gown; Mr. and Mrs. Chodish; Mr. and Mrs. I. B. Brigger, white satin trimmed with Spanish lace; Mr. and Mrs. Jack Margolese, mauve georgette trimmed with lace; Miss B. Singer, Mr. and Mrs. I. N. Knight, canary colour georgette trimmed with Spanish lace and rhinestones; Mr. and Mrs. H. Rosenberg, Nile green georgette and rhinestones; Mr. and Mrs. Hyman Cohen, beaded gown; Miss Anita Goldwax, black lace and net gown; Miss Selette; Mr. and Mrs. Isenstat; Mr. and Mrs. L. Gordon, white satin dress and mauve shoes; Misses E. Diamond, Jessie Cotzen, Jeanette Margovitz; Anne Pearlman, flowered georgette; L. Pearlman, Libbie Joseph, pink sequins gown; Miss Pearl Gold, Miss Lillie Samuels, of Manchester, England, in pale pink net sequins gown shading from pale to deep pink; and Max Morgen, L. Duchow, S. Carolin, S. L. Caplan, M. Starofelsky, H. Nearnton, Moe Schachter, Jack Horn, S. Spunt, H. Tannenbaum, M. Samit, S. A. Frank.



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GENERAL STANDARD SUPPLIES

"Save the surface and you save all" Paint & Varnish

Extending
to the Jewish Community
Best Wishes for the Coming Year

5688 - 1927

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TORONTO

VARNISHES LACQUERS
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ELASTICA MADE IN CANADA ELASTICA

A Remarkable Five Years' Growth

Approximately 250,000 families have purchased kitchen utensils made by The Club Aluminum Utensil Co., an Illinois corporation with factories in Chicago and Baltimore.

From less than 100 salesmen in 1923, the year the company was established, the sales force has grown to 1,000.

Gross sales have increased from $1,133,177.20 for the year ending June 30th, 1925, to $5,512,720.46 for the year ending June 30th, 1927. Profits for 1923 were $128,643.09, and for 1927, $800,357.99.

We are offering the common stock of this company for sale. Full particulars on request.

JOHNSTON AND WARD
14 King Street East, Toronto
171 St. James Street, Montreal

MEMBERS: Montreal Stock Exchange, Toronto Stock Exchange, Montreal Curb Market, Winnipeg Grain Exchange, Chicago Board of Trade.

Truscon Steel Floretyle
in
New Dominion Building

The use of Truscon Steel Floretyle in the New Dominion Building at Bay and Albert Streets, Toronto, is a further tribute to the economy and reliability of Truscon's product for this type of reinforced concrete construction. This popular modern construction consists of rows of Truscon Floretyle—a specially designed hollow steel tyle—covered with a layer of concrete and separated by reinforced concrete joists. The Floretyles by acting as "fillers" save concrete, reduce weight, simplify construction and make for sound-proofness. These important building advantages are assured to the New Dominion Building by Truscon Steel Floretyle.

TRUSCON
PRODUCTS for PERMANENT BUILDINGS

TRUSSED CONCRETE STEEL CO. of Canada, Ltd., Walkerville, Ont.

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DURING THE ENSUING YEAR
LET
PERFECTION
BE YOUR SLOGAN FOR ALL YOUR
GLASS REQUIREMENTS

FOR YOUR AUTOMOBILE
Non-Shatterable
WILL NOT
SHATTER OR FLY

KLEER-VUE
PATENTED
Display Cases Sell More Merchandise

Perfection Glass Company LIMITED
TORONTO MONTREAL WINDSOR

...ons, M. Leibovitch, Nathan Gelvin, Julius Weiser, Harry Black, J. Fainer, S. Fainman, E. Stein, Bernard Fisher, M. Bush, P. Goodman, A. Mercer, J. Abrahams, Eddie Needleman, Dr. A. Davis, Julius Mattis, H. Darwin, S. Figa, A. Freedman, Harry Bru, Charlie Goldman, H. Barnett, J. Schwartz, A. Steinberg, D. Benjamin, L. Stein, Sam Libman, Max Gross, S. Axelrod, Rabbi Stern, Moe Pearlman, H. I. Kastner, S. Gabbey, Bernard Schwartz, A. Godel, Harry Heller, and S. Bercovitch.

HAMILTON

Miss Sara Amdur left Thursday to live in Montreal.

Miss Mildred Goldman, of Rochester, N.Y., is visiting her cousins, Misses Levy, Ness Street South.

M. Toker, Toronto, was in the city to attend the Smith-Epstein wedding.

Mr. and Mrs. C. Levinson, Miss Hilda Goldblatt and C. Goldblatt were in Toronto Monday.

Mr. and Mrs. L. Epstein, Ottawa, were at the Smith-Epstein wedding.

Mr. and Mrs. Norris Stein, Perth, Australia, are visiting David Pearlstein, 150 Hughson Street South.

Anshe Sholom Congregation, Hamilton. Dr. A. Feldman, Rabbi.

Sunday School has opened with the following teachers: Mesdames M.

...s Ruth Minden, ...s. Ser- Hallowed

PALESTINE EARTHQUAKE RELIEF FUND

Col. Symes, Acting High Commissioner and Chairman of Palestine Earthquake Relief Fund, declared at a meeting of the Committee in Jerusalem that the immediate distress has been ...ly alleviated and that wider measures of relief will be undertaken by the Government as soon as the statistical report of the damage done will have been completed. The Government ...ends the work of de...tion of structures that have been ...ed and that are dangerous and is ...ouraging to provide dwellings for the homeless before the winter sets in. An order stopping all building activities in the Old City has been ...ed to mean that the Government ...ends to prevent the reconstruction of houses in the overcrowded district and induce the owners to build outside the city wall on land provided by the authorities. A special commission has been studying plans for the building of houses best suited for the land.

A monument is to be erected on the Mount of Olives to the memory of Eliezer Ben Yehuda, the Hebrew lexicographer, who died in 1922. The monument, the funds for which have been raised in America, will be unveiled on December 15, the anniversary of Ben Yehuda's death.

SUPERIOR OXFORD BUILDING
Spadina and Adelaide Streets
Benjamin Brown, B.A.Sc., Architect

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STEEL CASEMENTS LEADED GLASS
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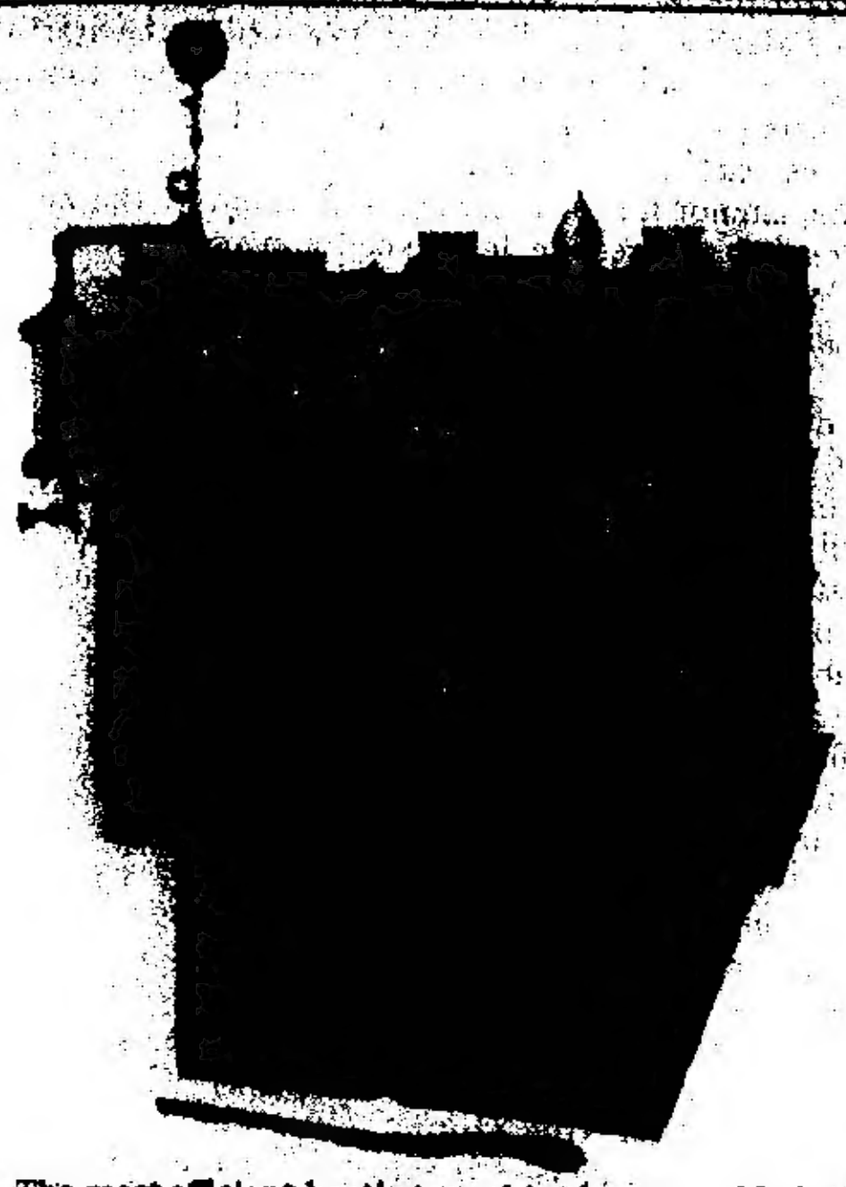

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40% Economy

with smokeless conditions and least attention

SPENCER HEATER CO. of Canada Limited installed heating systems in the following buildings:

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FAMOUS PLAYERS
We installed our system in all of the largest theatres from Winnipeg through Eastern Canada.

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A. Drazin, Apartments, corner Sherbrooke and Atwater

A. Drazin, Apartments, 266 Lansdowne Ave., Westmount

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S. Letovsky, 885 Henri Julien

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The Spencer Self-Feeding boilers are made for hot water or steam, and will burn automatically buckwheat coal No. 1, costing from $7.00 to $8.00 less per ton than the larger sizes and you do not burn any more. You do not require any mechanical devices to burn this small-size coal.

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CHANGE IN SOVIET POLICY TOWARD RELIGION

The permission granted to the Jewish communities to organize a conference for the purpose of establishing a religious union, is now followed by the aid given by the Soviet authorities in the reorganization of the Holy Synod of the Orthodox Church, which has been non-existent since the death of the Patriarch Tikhon. Sergei, Metropolitan of Nijni Novgorod, together with seven other eminent churchmen, issued a proclamation for the convocation of a Holy Synod, in which the Soviet Union is given thanks "for the attention it pays to the spiritual needs of the Orthodox population." The Soviet Union is regarded as the permanent form of Government in the land and those hostile to it must leave the Church. The "Temporary Synod" to be established will be loyal to Bolshevism and the emigre clergy are advised to give their written promise of loyalty to the Soviets in all their public work. It may readily be assumed that the negotiations between the clergy and the Soviet authorities that have been going on since May resulted in concessions to the church or at least in promises of non-interference with religious work, in exchange of which the Church will preach loyalty to the Soviet rule.

As far as Jews are concerned, it would seem that this relaxation toward religion has come a little too late. According to a census taken in some districts in Ukraine, only four per cent. of the youth are affiliated with the synagogue and altogether only 220 persons out of a population of 4,000 are members of the Jewish community. Most of those attached to the synagogue are old people and of them the great majority are illiterate. If these data are correct and if the district chosen is sufficiently characteristic of the Jews of Russia, there is but little hope of winning back the Jewish youth to the synagogue, even if the authorities place no further difficulties in the way of religious education and organization.

The reports of the Jewish settlements in the South of Russia continue to be favorable. Semashko, the Soviet Health Minister, recently visited Crimea and came back full of enthusiasm for the new venture. He speaks very highly of the devotion and love for farm life on the part of these quondam traders and shopkeepers, who had to suffer a great deal in the first years of their new enterprise. They are all determined to remain on the soil and would not return to the cities under any condition. The Comzet, the department of the Soviet charged with carrying out the plan for the resettlement of the Jews on the land, has been given extended powers to assist the Jews who are engaged in industries in the towns. A comprehensive plan in this direction will soon be presented to the authorities. The Ort, the Jewish organization engaged in helping the Jews economically in the present life in Soviet Russia, has also been given added powers to engage in theoretica and practical research work regarding agricultural productions and credit co-operation among Jews.

Next October, a Jewish museum bearing the name of the well-known Yiddish and Hebrew writer, Mendele Mocher Sefarim, will be opened in Odessa. A large number of historic data and objects, collected in Volhynia and Podolia by a special commission will be the first deposit in this new institution.

The Soviet authorities also decided to take measures to alleviate the terrible condition of the group of mountain Jews in Daghestan, after an investigation of their pitiable plight has been presented by a special emissary. These Jews had been engaged in agriculture and industry, but since the Caucasian revolution they were dispossessed and greatly impoverished. It is proposed to settle many of them on land in the district on the same lines as the settlement of the Jewish colonies in Crimea.

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NEW UNION STATION.
CANADIAN WESTINGHOUSE BLDG.
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Greetings for the New Year

THE **ATLAS** ENGINEERING AND MACHINE CO., LTD.

HEATING AND PUMPING EQUIPMENT

23 RIVER STREET - - - TORONTO

The Atlas Pump Perfects the Heating System, Saves Coal and Gives More Comfort.

Rosh Hashonah Greetings

From the President of Canadian Hadassah

It is with a feeling of the greatest pride in what our Canadian Jewish women have accomplished for Zionism, and for what our women have done in a general way for the welfare of our different communities throughout the Dominion, that I wish for all in the New Year of 5688 much happiness and the success and prosperity which all desire.

Particularly in connection with the work of Canadian Hadassah is there much for satisfaction in studying the events and achievements of the waning year of 5687. There has been a greater interest in women's share of the Zionist task and it has made me very happy to see so many more of our women joining our organization and enthusiastically assuming their place in the ranks of our workers. This expansion offers us the greatest hope for the future. The burden in past year has unfortunately laid most heavily on the same shoulders, but those who have borne it have carried on uncomplainingly. We are encouraged and happy as we now view the influx of new members, bringing with them a fresh zeal and energy for the activities of Canadian Hadassah to aid in the rebuilding of our homeland. It means a continuance of our important and necessary tasks, perhaps greater achievements than ever before.

About ten years have elapsed since the Balfour declaration was made. They have been years marked by extraordinary devotion of all true Jews to Zionism, which is, in my opinion, the greatest Jewish cause of this twentieth century. They have been years of joyful service, of realization and of perhaps a few disappointments. We must not be discouraged by the rapid passing of time with our goal still to be reached. Let us remember that we are helping to rebuild a country and all that this entails. We have our own country of Canada for comparison. In July last we joined in celebrating sixty years of Confederation, and yet in spite of this seemingly long period of years, Canada is still regarded as a new country, as one of the future great countries of the world. Let us [illegible] try to visualize what Palestine will be like sixty years from the start of our organized efforts to rebuild that country. Surely if we continue to devote all the energy, enthusiasm and time possible, and to give as generously as we can of the material wealth we are privileged to enjoy, Palestine cannot fail to become a fine country, the home of a nation of contented, progressive Jews, good and respected citizens of the world. If we, in our lifetime, can assure for prosperity a well-founded national home for our people, can we ask for a greater privilege?

I appeal therefore to all my sisters of Canadian Jewry for wholehearted effort during the next year, and I know that this will be cheerfully given. We have many important tasks facing us, particularly in regard to our Girls' Agricultural School, for which we have decided to assume the full responsibility, refunding all money expended on it by other groups and providing the means for its completion, to enable a greater number of young girls to take up the study of agriculture and domestic science. We have our work for the unfortunates afflicted with tuberculosis, for the Mosa Convalescent Home and infants' welfare, and as in past years, we must loyally and fully participate in the support of the Keren Hayesod and National Fund. Indeed our programme for the coming year is a very full one, but I am confident it will not daunt our women. With faith in our cause and ourselves, I am sure we shall be successful in our works, meriting the spiritual ennoblement which the service in our sacred cause will bring to all.

LILLIAN FREIMAN.

* * * * *

From the President of the Zionist Organization of Canada

As president of the Zionist Organization of Canada, I feel that it is an opportune time, before our New Year commences, to take stock of our efforts during the past year. Regardless of the fact that affairs in Palestine have not been as satisfactory as we would like, I do not think there is any need for pessimism or discouragement, especially if we look back through the past thirty years, and visualize the kind influence of fate in the development of our cause since the beginning of modern Zionism.

When Herzl first convened a Zionist congress at Basle, it was merely a dream—a dream for which we Jews were often obliged to apologize to the world at large. But to-day the dream has become a reality, recognized by the world powers. The sufferings and disappointments we are bearing in Palestine to-day are merely the natural symptoms of rebirth.

In considering our activities in Canada in the past year, we can find much to be grateful for, and I venture to state that our resolution to purchase one million dollars' worth of land in Palestine, is making history for Canadian Jewry. Reports which have come to us from the Fifteenth Zionist Congress at Basle indicate that our land scheme has set a precedent which our world leaders have enthusiastically recommended for emulation, and doubtless it will be copied by other Zionist Federations.

We must realize, however, that we have barely begun our efforts in respect to this great undertaking, and I feel that it behooves Canadian Jewry in general to assist in successfully fulfilling the pledge which was made at the Twenty-First Zionist Convention in Winnipeg on July 11th last. I would most strongly appeal to the Jewish press of our country for their support. The press has a moral obligation in this important hour, to do all in their power to advance our cause—a cause that is not merely of nationalistic value, as some people would think, but one of a spiritually ennobling element—yes, a religious sentiment which spells the betterment and happiness of Jewry the world over, and we can gain this only by making the sacrifices that are really worthy of ourselves and the tremendous reward at stake.

In closing, I extend to all Zionist workers my warmest wishes for their happiness in the New Year, and may I also hope that the Almighty will give us all the vision to see the true path, and the vision of His ways.

A. J. FREIMAN.

Canadian Goodrich Co. Ltd.

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makers of

HI-PRESS
Rubber Footwear

and the famous

SILVERTOWN
Cord Tires

Extend to Jewish people everywhere their sincere good wishes for a happy and prosperous New Year

The Board of Trustees
of
The McCaul Street Synagogue
wish to announce
That they have a number of seats available for the High Holy Days Services
RABBI B. GRAUBART will speak at each service
CANTOR WLADOWSKY will officiate
Those interested apply to Mr. Bolder at the Synagogue chamber

BRUNSWICK
PANATROPE

"GERONA" Model

A beautiful console-upright model finished in mahogany or walnut and the lowest-priced Panatrope. Only $115.

BRUNSWICK PANATROPE
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This very popular model is finished in Walnut. P-15 reproduces all records by exclusive electrical principles.

His Royal Highness The Prince of Wales is the Enthusiastic Owner of 3 Brunswick Panatropes

Illustrating his proverbial good taste in music as in all things, H.R.H. has installed a trio of Brunswick Panatropes in his Royal quarters. WHY? Because the Brunswick Panatrope is the world's first and only proven electrical record-playing instrument. Because it is the only one to reproduce EVERY note in the ENTIRE MUSICAL SCALE. Because its reproduction of music is so perfect that no other instrument can approach it.

For those who love good music, no New Year's Gift could be more perfect than a Brunswick Panatrope.

See it. Hear it—at your Brunswick Dealer's to-day.
Brunswick Panatropes are priced from $115 to $1650.

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Be Sure You Get The Genuine
GILLETT'S FLAKE LYE

BAMBY BREAD

BAMBY BREAD

From Your Grocer—the
CANADA BREAD Salesmen

CANADA BREAD COMPANY
LIMITED

W. T. BREDIN, General Manager

Wishing all my friends and clients a HAPPY AND MOST PROSPEROUS NEW YEAR

Boris M. Speyer
INSURANCE BROKER
79 Elm Street, Toronto
Phone Main 6788

WINNIPEG

In honour of Miss Etta Vineberg, Misses Esther Mantell and Goldie Davis entertained at bridge last Sunday afternoon. Prizes were won by Mrs. J. Dorfman and Miss Betty Mantell. The guest of honour received a gift. Those present were Miss Etta Vineberg, Mesdames J. Dorfman, Gordon Chechik, Joe Mantell, L. Nezon, Misses Lucy Slobinsky, Betty Adas, Doris Trester, Marion Clasky, Sara Cohen, Betty Mantell, Annette Zanphir, Esther Mantell and Goldie Davis.

Mr. and Mrs. B. Backman announce the engagement of their daughter, Anne, to Fred Rosler, son of Mr. and Mrs. H. Rosler, Los Angeles.

Hy Yaffa entertained at a dance party last Friday evening, in honour of Harvey Goldin, Boston, Mass.

In honour of Miss Esther Ackman, bride-elect of September 18, Mrs. Ackman and Mrs. Rusen entertained at tea last Saturday, September 10. Miss Merle Melman showed the guests into the tea room. The table, centred with gladioli and lighted with white tapers in silver candelabra, was presided over for the first hour by Mrs. Miles and Mrs. Ackman; for the second hour by Mrs. Swartz and Mrs. Glazerman, and for the third hour by Mrs. H. Goldin and Mrs. A. Goldin. Assistants were Misses Anne Backman, Nellie Fitterman, Florence Backman and Sophie Isenberg.

Miss Julie Aronovitch, Grosvenor Avenue, entertained informally at tea last Saturday afternoon. Her guests were Miss Mae and Ruby Bere, Ruby Rabinovitch, Betty Rodin, Marjorie Tadman, Molly Fenson, Minnie Ney, Razelle Aronovitch, Elsie Aronovitch, Ethel Ostry, Etta Levinson, Dr. Sophie Granovsky and Becky Zanphir.

Dave Fingard was here en route to his home in Vancouver.

Miss Ruby Rabinovitch, Morden, Man., who has been visiting in town, will visit her sister and brother-in-law, Dr. and Mrs. H. Portnuff.

Miss Celia Moscovitch, of St. Paul, arrived recently to be the guest of Mrs. Finkelstein, Lovan Avenue, for about ten days.

The engagement is announced of Betty, daughter of Mr. and Mrs. Lurie, of Milwaukee, Wis., to Myer Steinman, youngest son of Mr. and Mrs. Steinman.

Miss Sadie Morgenstern entertained at a party. Misses Jennie Pelly, Thelma Tessler, Elizabeth Ostry, Betty Rodin, Adele Churchill, Rae Aronovitch, Molly Corrin, Mary Gussin, Emily Rosthenthal, Gertrude Morganstern and Sadie Morganstern, and Hymie Corrin, Irwin Wolinsky, Earle Shapiro, Al Class, Ph. Sheps, Moe Kessler, Monte Morganstern, Micky Brown, Jack Serebrin, Norman Greenberg, Jack Brenner.

Mrs. J. Abrahamson and son, Bert, left the city Saturday for Detroit, where they will be guests of Mrs. Abramson's parents, Mr. and Mrs. A. Trevis, formerly of Winnipeg.

Miss Rae Ginsberg, Aikins Street, is at Erikedale, Man., where she will teach school.

Miss Evelyn Wadman and Mrs. H. Kopel were joint hostesses at a theatre party given in honour of Mrs. Abe Ratson, of Bowsman River, Man.

Mrs. N. Drabkin, 725 Stella Avenue, was hostess at a farewell dinner in honour of her niece, Mrs. Abe Ratson, of Bowsman River.

Mrs. H. Kopel, Oscar Apartments, entertained Sunday afternoon, September 4, in honour of Mrs. Abe Ratson, of Bowsman River, Man.

Mrs. Abe Ratson, of Bowman River, has left for home.

Miss Ida Levitus has returned from an extended trip to the Pacific coast and Los Angeles.

Mr. and Mrs. J. Brookler have left on an extended trip to Toronto where they will be guests of Mr. and Mrs. J. Shnier.

Mrs. B. Aaron, of Montreal, arrived in the city recently and is the guest of her sister and brother-in-law, Dr. and Mrs. [illegible]

[illegible] spent the past week-end in the city, the guest of Mrs. Finkelstein, Logan Avenue.

Mrs. Levine, of Calgary, was here for a few days last week.

Mr. and Mrs. Max Hopper and children, Armstrong's Point, who motored to Minneapolis and Sioux Falls recently, where they spent the past ten days, arrived home.

Mr. and Mrs. Joseph Goodey, who have been guests of Mrs. Goodey's parents, Mr. and Mrs. A. Skalatar, Roslyn Apartments, returned to their home in Weyburn, Sask., last week.

Born to Mr. and Mrs. M. J. Finkelstein, Armstrong's Point, a daughter.

Mark Meyers, of Wolseley, Sask., spent a few days the guest of Mr. and Mrs. L. H. Weidman, Furby Street.

Mr. and Mrs. A. H. King, of Chicago, are visiting Mr. and Mrs. L. Davis, 300 College Avenue, and other relatives.

Mrs. Helen Tessler entertained during the tea hour Saturday Mesdames I. Tessler, N. Tessler, M. Tessler, A. Astrov, P. Chorney, P. Segal, A. Axsher, Chas. Prusow, P. Zwankin, J. Corman, H. Snider, L. Schwartz, H. Warhoft, E. Schecter, A. Trester, L. Zaslavsky and Miss Sarah Zwankin.

Born to Mr. and Mrs. M. H. Halparin, a son.

Honouring Mrs. Misho Triller (nee Miss Esther Cohen), a recent bride, the following entertained: Mrs. B. Mugul and Miss L. Krozov, bridge and tea; Mrs. P. Geller, luncheon and bridge; Miss Belle Gutnick, bridge and tea; Miss Rae Lack, bridge and tea; Miss Ann Abrahamson, luncheon and bridge; Mrs. D. Reider, tea; Mrs. C. Shapera, luncheon and theatre party; Mrs. Koffman, bridge and tea; Mrs. M. W. Triller, a reception; Mrs. B. Pecket and Mrs. M. Barats, theatre party and tea; Mrs. B. J. Cutler, bridge and tea; Miss Mavis Dinner, theatre party.

Dr. M. M. Wintrobe and Dr. J. L. Wiseman will motor to Rochester, Minn., Sunday, September 18, to remain for a month.

Sherbrooke, Que.

Teddy Caplan, of Montreal, spent a few days here.

Mr. and Mrs. Jack Kushner and Mr. and Mrs. Barney White, of Montreal, motored to Sherbrooke on Sunday.

Mr. and Mrs. Joseph Rosenbloom, Quebec Street, motored to Montreal and Cornwall for a few days.

Miss Stella Harris spent a few days with her sister, Mrs. Louis Bernstein, Bowen Avenue.

Mrs. H. Phillips, Strathcona Square, entertained at a bridge Saturday evening.

Rev. Flaxman, of Montreal, was here for a few days.

[redacted]

Greetings

and Best Wishes for the Coming Year

1927-5688

Lakeside [illegible]

[redacted]

175 Ossington Avenue

Mrs. Miller and family, of Montreal, who have been visiting Mrs. Lebeau, have returned home.

Mr. and Mrs. Harris, of Montreal, spent the week-end visiting their daughter, Mrs. Louis Bernstein, Bowen Avenue.

Harry Cohen, of Montreal, spent the week-end visiting his parents, Mr. and Mrs. Ben Cohen, Gillespie Street.

Dr. J. Singer, of Montreal, spent Sunday here.

Miss Annie Edgar, who has been visiting her cousin, Miss Irene Eidlow Bain, of Quebec, has returned home.

Jack Rivenovich and Charles Harris, of Montreal, spent Sunday in Sherbrooke, the guests of Mr. and Mrs. Louis Bernstein.

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Aluminum Company of Canada, Limited, Toronto

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Aluminum Kitchen Utensils

Mrs. David Leibling, of Quebec, is spending a few days with Mr. and Mrs. A. D. Smith, Court Street.

Mr. and Mrs. Bruno Dubain and family, of Los Angeles, spent the week-end in Sherbrooke.

Mr. Miller, of Montreal, spent the week-end here.

Marcil Bernstein, of Montreal, spent a few days in town, the guest of Mr. and Mrs. Louis Bernstein.

Mr. and Mrs. Ben Segal, of Cornwall, Ont., spent the week-end here, the guest of Mr. and Mrs. Louis Bernstein.

Mr. and Mrs. Abe Mulhstock, of Montreal, motored here to be the guests of Mr and Mrs. Samuel W. Smith, Strathcona Square.

Mr. Astroff, of Montreal, spent a few days in town.

Henry Echenberg, of Montreal, motored to Sherbrooke and is visiting his parents, Mr. and Mrs. M. B. Echenberg, Belvidere Street.

I. Kert, of Montreal, spent a few days here.

Joseph Schwartz spent a few days in Montreal.

M. Goodman, of St. Alma, Que., spent a few days with Mr. and Mrs. Jack Echenberg, Victoria Avenue.

Mr. and Mrs. M. B. Echenberg, Belvidere Street, motored to Montreal and were guests of Mr. and Mrs. S. Ross Vineberg, Mountain Street.

Mrs. M. Goodman and family of St. Alma, Que., who have been visiting Mrs. Jack Echenberg, Victoria Street, have left for Montreal.

Mrs. B. Cohen and daughter, Helene, have left for Montreal, where Miss Cohen will enter MacDonald's College.

Ira Sessenwein, of Montreal, motored here for a few days.

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OTTAWA

Mrs. F. H. Sinclair, 120 Powell Avenue, entertained at a farewell party in honour of Mrs. Charles Rotbart, who is leaving for Los Angeles. Mrs. Rotbart was presented with a hand-bag. Mesdames L. Leiken, J. Davis, S. Diamond, C. Kirt, E. Bernette, J. Kizell, W. Shenkman, D. Mirsky, J. Horwitz, J. Dover, C. Calie were there.

Mrs. Frank Bender and daughter, Miss Etta Epstein, have returned after spending the summer in Los Angeles.

George Wolf spent the last week in New York City.

Mrs. W. Shenkman and daughter, Miss Sadie Shenkman, have returned after spending the summer visiting Old Orchard, Boston, New York, Baltimore and Atlantic City.

Dr. G. Leikin, of Cleveland, will occupy the pulpit of King Edward Avenue Synagogue during Rosh Hashonah and Yom Kippur.

Miss Eva Abramson gave an afternoon tea at her home in honour of Mrs. Rose Lipson Gordon.

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WIN CHAMPIONSHIP

Zangwill L.A.C. won the baseball championship for the second successive year when they defeated B3 last week; score, 13—8. L. Smith and Wilson were opposing pitchers.

Holy Blossom Hebrew Congregation, Rabbi F. M. Isserman, Bond Street.

Sabbath services at 10.30 a.m., the rabbi conducting. Religious Schools are still open for registration, Saturday morning at 9 a.m. and Sunday at 10 a.m. Rosh Hashonah services, Monday, September 26, at 8 p.m., and Tuesday, September 27, at 10 a.m.

BEACHES SERVICES

Beaches Hebrew Institute will hold high holiday services Monday evening, September 26, and Tuesday, Wednesday and Yom Kippur, Thursday, October 6. A committee will be in charge, Sunday morning and Monday afternoon at the Institute, 109 Kenilworth Avenue. Registration now open for the Talmud Torah. Beaches Ladies' Auxiliary first open meeting Wednesday, September 28, at 8 p.m., 109 Kenilworth Avenue.

McCaul Street Synagogue

Rabbi Philip Graubart, of the Hebrew Theological College of Chicago, will preach during the high holidays. Sermons: both days of Rosh Hashonah at 10.30 a.m., Kol Nidrei night and Yom Kippur morning. Rev. B. Wladowsky and choir will conduct services.

CHILDREN'S PARTY

Deborah Chapter, No. 43, O.E.S., entertained the children of the members of the Order of the Eastern Star and those who live at the Jewish Children's Home, at Pythian Castle Hall, Monday evening last. Games were played and prizes awarded to Ruby Mantel, Bert Gerstein, C. Hershman, M. Seifer, Lionel Seigler, Sarah Fresco, S. Cohen, Sylvia Whiler, Rose Baker, Reta Ebach, Frances Fine, Jennie Schwartz, Tobie Frankel, Julius Goldstein, David Goldstein, Gordon Garfield and Sammy Cameron. The rooms were decorated with streamers and flowers and the children were given balloons, confetti and streamers. Entertainers were Misses Rose Baker, Sylvia Whiler, Reta Ebach and H. Wagman, solo dance; song, Miss Sylvia Cohen; piano, Dorothy Mannis; piano entertainment, Emerson O'Connor. In a playlet, under the supervision of Madame Agnes Boyce, were Mildred Ludwig, Gwendolyne LeGary, Mary Clark, Dorothea Winters, Frances Fine, Dorothea Mayer, Rose Schawlaw, Margaret Thompson, Isabelle Mitchell. Miss Mildred Marks played the piano for the entertainers. A buffet luncheon was served and the tea table decorations were carried out in pink and white with flowers and hearts. The members of the chapter were hostesses.

IONIAN CLUB

Ionian L.A.C. met at the home of Ralph Bregman, Glenholme Avenue, Sunday, September 18. A stag and radio evening for members and their friends was given Thursday, September 22, at the home of Louis Kialuk, Glenholme Avenue.

Goel Tzedek Synagogue, University Avenue. Rabbi Samuel Sachs.

Sermon at 10 a.m., Saturday, "The End of the Harvest." Holiday services, Monday and Tuesday evenings at sunset. Tuesday at 11 a.m., Rabbi Sachs will speak on "Half-an-hour of Life"; Wednesday, at 11 a.m., "Old Tunes on a New Guitar."

An executive meeting of the Women's Auxiliary took place at the home of Mrs. I. Brodey, Palmerston Boulevard, Mrs. H. James in the chair. Food sale, Thursday, October 20. A welcome was extended to Rabbi and Mrs. Sachs. Rabbi Sachs will hold traditional services for young people on the high holidays in the vestry room of the synagogue.

PROSPECTIVE LODGE

The second meeting of the prospective Jewish lodge of the Knights of Pythias was held at Pythian Castle Hall, College Street, Thursday evening, September 15. M. Jacobs presided and several officials of Ontario Grand Lodge addressed the meeting.

JEWISH CHILDREN'S HOME

The opening meeting of the Jewish Children's Home will be held Tuesday, October 4, at the Zionist Institute, Beverley Street. J. I. Oelbaum will speak. Everybody welcome.

BOWLING LEAGUE

The opening meeting of the Jewish Community Bowling League will be held Sunday, September 25, at 2 p.m., at the Herzl club rooms. All of last year's team will send two representatives to the meeting. Any new clubs wishing to enter will send representatives. Applications may be mailed to J. Rumac, secretary, 716 Federal Building.

YOM KIPPUR DANCE

Annual formal Yom Kippur dance will be given by the Herzl Zion Club, Thursday evening, October 6, at the King Edward Hotel. Stone, Kohen, Scher and Papernick in charge. Annual theatre night at Victoria Theatre, October 12.

WINS THREE MEDALS

Lawrence Pifko, of 84 Beverley Street, son of Mr. and Mrs. Charles Pifko, aged 15½ years, won three medals at the Broadview Boys' Fall Fair: 1st price for oration, over 15 years and under 20; first prize for recitation, 15 years and under; second prize for recitation, over 15 years and under 20; and was awarded the second prize in the Star oratorical contest April 28, for his Diamond Jubilee speech.

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Board of Education

High Schools of Commerce

Evening Classes begin Monday, October 3, 7.30 p.m., in Central School, Shaw Street, just north of College Street; Eastern School, Chatham and Pape Avenues, just south of Danforth Avenue; also at Western Branch in Annette Street School; Northern Branch in North Toronto Collegiate Institute.

Subjects

Bookkeeping, Accounting, Penmanship, Shorthand, Typewriting, Arithmetic, Algebra, Rapid Calculation, Business Law, Spelling and Business English, English Literature, Salesmanship, Advertising, Public Speaking, Commercial French, Commercial Spanish, Advanced Stenography, Physical Training and Swimming.

Registration

Begins in all four schools on Monday, September 26, at 7.30 p.m., and continues in Central School and Eastern School on each evening thereafter, and in the branch schools on Wednesdays and Mondays thereafter. Registration fee $2.00, to be returned to those who attend 85 per cent. of their lessons.

W. W. PEARSE,
Business Administrator and Secretary-Treasurer.

J. D. TRESS,
Chairman, Advisory Commercial Committee.

Board of Education

Matriculation Evening Classes
(Pass and Honour)

Classes will open October 3, 1927, at 7.30 p.m., in the following Collegiates: Jarvis Street, corner Wellesley Street. Harbord Street, corner Euclid Avenue. All subjects will be taught that are required for admission to any Faculty of University and for First Class Teachers' Certificates. These classes are especially helpful to Public School Teachers qualifying for higher certificates. To ensure admission, students must register at 7.30 p.m. some evening of the week beginning September 26, 1927. Register early.

W. W. PEARSE,
Business Administrator and Secretary-Treasurer.

D. O. RANKIN,
Chairman,
Management Committee.

THE BOARD OF TRUSTEES
of
Holy Blossom Congregation
115 BOND STREET
wish to announce

that they have several seats available for the Holy Day services. Those interested will please apply to the Honorary Secretary, Mr. E. F. Singer, 85 Richmond Street West.

TORONTO SOCIAL

All Society items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon. Telephone Elgin 1426-1427.

Mrs. Harold Levi, Lonsdale Road, is expected home Sunday from a ten days' trip to New York.

Mr. and Mrs. Harry Samuel will be at home Saturday afternoon and evening, October 1, in honour of the bar-mitzvah of their son, John, at their new home, corner of Russell Hill Road and Hillholme Road.

Mrs. Isadore Freedman, children and nurse, Walmer Road, left Wednesday to spend two weeks with her parents, Mr. and Mrs. Max Griffenhagen, at Freeport, Long Island.

Mr. and Mrs. Nathaniel Orange, Mrs. I. Bryman and Mrs. J. L. Kreinson, all of Bradford, Pa., were at the King Edward Hotel for a few days. They were entertained by Miss Adelaide E. Cohen, Madison Avenue.

Mrs. A. Rosenthal, Russell Hill Road, entertained at eight tables of mah-jongg Tuesday, at the Primrose Club, complimenting her daughter, Miss Janice Rosenthal, whose marriage to Maurice Rosenfeld takes place Wednesday, October 12.

Mr. and Mrs. Nussbaum, of Brainbridge, Georgia, are guests of Mr. and Mrs. Leo Frankel, Jarvis Street.

Mr. and Mrs. L. T. Simonsky, Cedarvale Mansions, and their sister, Miss Miriam Simonsky, Brunswick Avenue, have returned from a motor trip to New York.

Mr. and Mrs. William Gittes and children, Spadina Road, are expected back in town Monday, from their summer home at the Island.

Misses Elizabeth and Rose Mainster, of New York, will be here September 25 for the unveiling of their late father's tombstone.

M. Slebosky, of Montreal, was at the King Edward Hotel for a few days.

Mr. and Mrs. Aubrey Ramus and son, Louis Ramus, formerly of London, England, are living at 36 Summerhill Avenue.

Mrs. I. Segel, of Hamilton, spent the week-end in Toronto.

Morris Saxe, of Los Angeles, is visiting his mother, Mrs. Saxe, Grace Street.

Miss Esther Chernilla, Mrs. B. Shuman, Misses Goldie Pleskow, Julia Breggar, Betty Rubenstein and Fally Rubenstein, all of Buffalo, N.Y., entertained at showers in honour of Miss Pearl Zenner, whose marriage to Lazarus Rosenfeld, of Buffalo, takes place September 23. Miss Zenner has been spending the past year in Buffalo.

Mrs. E. Levy, Queen Street West, has returned home from a four months' stay in London, England, where she visited her parents.

Miss Nancy Fine, twelve-year-old daughter of Mr. and Mrs. B. Fine, 172 Robert Street, won the gold medal at Canadian National Exhibition in the recent piano examinations.

S. Kronick, Madison Avenue, spent a few days in Montreal.

Miss Adele Greenberg, nurse-in-training at Mount Sinai Hospital, New York, is spending a month with her parents, Mr. and Mrs. J. J. De Young Greenberg, Wright Avenue.

Mrs. B. Raz, Osgoode Mansions, is home from a six weeks' trip to California.

Mrs. M. M. Cohen, Madison Avenue, has returned home from a trip to Chicago.

Miss Ruth Raphael was the guest of honour at a birthday surprise party Saturday evening, given by friends at the home of her parents, Mr. and Mrs. Ralph Raphael, Highview Crescent. Among the guests were Misses Anna Mann, Zelma and Marjorie Singer, Betty and Jean Samuel, Ruth Rosenthal, Anne Sommerfeld, Maxine Singer, Vera Raphael, and Jack Dick, Coleman Solish, Sam Godfrey, Louis Lyons, Lloyd Bernstein, Max and Al. Pasternack, Junior Goldenberg, Sidney Lit-schitz, Louis Donnenfeld and Kenneth Levinson.

Mr. and Mrs. M. L. Levy, Normanna Avenue, were in Hamilton Sunday to attend the Smith-Epstein wedding.

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Tuesday Morning, Sept. 27th, 1927, at 10.30 a.m.

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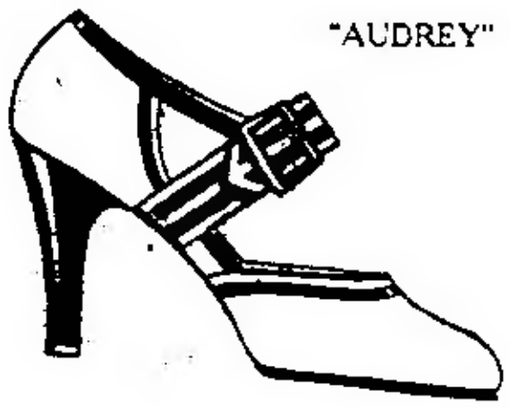
"Audrey" has a wide one-strap that fits high across the instep—a snug-fitting shoe for the difficult dance steps that are being introduced. The strap is overlaid with gun metal, and has an attractive buckle, which was the last thing needed to finish off its smartness. We have the shoe now in patent leather, black suede and brown suede, and any minute expect a new shipment in black satin. The heel is just as high as Fashion can make it. Priced $12.

Out-of-town customers may secure a pair of these very smart shoes through our mail service.



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and

PROSPEROUS NEW YEAR

Mr. and Mrs. Joseph Singer and children, Palmerston Boulevard, have returned from their summer home at the Island.

Mrs. Sam Bernstein, Hillholme Road, is accompanying Mr. Bernstein on a trip to the Orient. They left Thursday, September 22, for Chicago, where they will spend a few days before going to Los Angeles and will sail from San Francisco on the President MacKinley, October 1. They will spend a few days in Honolulu, Japan and China and will spend most of their time in Tientsin, China. During their absence, their daughter, Joy, will be at Havergal College; their son, Lloyd, at Sigma Alpha Mu fraternity House, Willcocks Street, and their son, Vernon, at Upper Canada College.

Moe Kasler, of Winnipeg, arrived here last week to live with his parents, Mr. and Mrs. J. Kasler, Garfield Avenue.

Mr. and Mrs. I. H. Kurtz, Crang Avenue, have returned after summering at Ward's Island.

Mrs. E. I. Kenen, Bernard Avenue, entertained at dinner in honour of Mr. and Mrs. D. Gagen and Mr. and Mrs. J. Gagen, of York, Pa.

Mr. and Mrs. D. Dunkelman, Rowanwood Avenue, gave a dinner Monday for Rabbi Solomon Goldman, of Cleveland.

Misses Anne and Lillian Smith, St. George Street, were in Hamilton on Sunday to attend the Smith-Epstein wedding.

Mrs. L. Goldstein, Standish Avenue, Rosedale, entertained at two tables of bridge Tuesday evening last. Prizes were won by Mesdames T. Davis and H. Rosen.

Greetings

from

City Dairy

THE good year, Five Six Eight Seven, will soon expend its fleeting days. May they be filled with cheer and bring Gladness to the Hearts of all.

Presently a New Year will open out. It surely must hold within itself great possibilities. And as time unfolds and the future becomes to-day, may these possibilities mean something to you.

We hope for all people Good-Will, Health and Happiness in fullest measure.

W. J. NORTHGRAVE,
President City Dairy Co., Limited

Mrs. M. Levy, of Hamilton, spent the week-end in Toronto.

Mr. and Mrs. D. Gagen and Mr. and Mrs. J. Gagen, of York, Pa., were at the King Edward Hotel for a few days. M. Toker entertained at a dinner and theatre party in their honour.

Mrs. L. Epstein, of Ottawa, spent the week-end here.

Miss Betty Kasler, Garfield Avenue, is home from a visit to Montreal.

Miss Ida Pullan, R.N., of New York, is visiting her father, J. M. Pullan, Lauder Avenue.

Miss Serry Marshack is expected home from New York Sunday to visit her parents, Mr. and Mrs. H. M. Marshack, Grenadier Road.

Mr. and Mrs. Jack Brill and baby, formerly of London, England, are living at 36 Summerhill Avenue.

Mr. and Mrs. Charles Pritzker and family, of Cleveland, have gone home after visiting Mr. and Mrs. A. Pritzker, MacLean Avenue, and Mr. and Mrs. Phillip Pritzker, Bolton Avenue.

Mrs. Mortimer Freehoff, of Brooklyn, N.Y., is the guest of Mrs. B. Weiss, Huron Street.

Mr. and Mrs. Samuel Goodman, Wellswood Apartments, spent the week-end in Hamilton, the guests of Mr. and Mrs. E. Hoffman, Mountainview Apartments. Sunday they all motored to Niagara Falls for the day.

Mrs. M. Meyers, of Beverley Hills, Cal., is spending a week with Mrs. S. Rockmaker, Bathurst Street.

Mr. and Mrs. H. Rubin and children, Regal Road, left Friday to spend a few days in Algonquin Park.

Miss Olive Samuels, Palmerston Boulevard, who has been visiting Dr. and Mrs. Robert M. Levinson, of Newark, N.J., for the past month, has returned home.

Among those who entertained in compliment to Mrs. H. Palter, of Cleveland, were: Mrs. S. Fine, bridge; Miss Dollie Levinter, tea; Mrs. Frank Palter, bridge; Mrs. A. Nashman, bridge; Mrs. Alex Ellenson, bridge, at the Island.

Miss Clara Riman, Brunswick Avenue, spent a week in Buffalo.

Mrs. A. D. Hart, Bloor Street West, accompanied by her sister, Miss Dorothy Rubenstein, of New York, have returned home after spending several weeks in Sault Ste. Marie.

E. D. Mitchell, of Winnipeg, spent a few days with Mr. and Mrs. Joseph Blumenthal, Northcliffe Boulevard, on his way to Battle Creek, Mich.

Irving Kline, of Edmonton, Alta., who visited Toronto, Montreal and Boston, has returned home.

Mrs. G. Fauman and son, Earl Palmerston Boulevard, are home after spending several weeks in Muskoka.

Miss Rose Levy, superintendent of the Jewish Children's Home, spent Friday in Hamilton.

Harold Curtis, of Cleveland, is the guest of his uncle and aunt, Mr. and Mrs. A. Pritzker, MacLean Avenue.

Mrs. M. J. Weiss, Ashburnham Road, entertained at bridge and mah jongg at Casa Loma Tuesday afternoon last, complimenting Miss Sylvia Levy, of Pittsburgh, and Mrs. Mortimer Freehoff, of Brooklyn, N.Y.

Mr. and Mrs. Charles Sher, Tyndall Avenue, have returned home from Philadelphia, where they attended the wedding of their daughter, Dr. Lilian Sher, to Dr. B. Alpers.

Oscar James, Admiral Road, is leaving after the holidays for a three months' trip to the West.

Rabbi and Mrs. Samuel Sachs
and the
Goel Tzedek Congregation
and the entire Jewish
Community of
Toronto
a Happy and Prosperous
New Year

Jewish Community
Baseball League

Wishes its supporters
a happy
and prosperous
New Year

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Mr. and Mrs. Murray Pollard have returned from Pelee Island, where they were vacationing, and are now at 4 Humewood Gardens.

Mrs. H. M. Bronfin and children, of Detroit, are with her parents, Mr. and Mrs. M. Goldwasser, Walmer Road.

Miss Una Shenker, who has returned from a two years' stay in Palestine, is visiting Mrs. Jack Wechsler, St. Clair Avenue West, and Mrs. William Palca, Rockaway Crescent.

Miss Clarice Mitchell, of Winnipeg, has returned to Toronto to resume her violin studies and at present is with Professor and Mrs. Geza de Kresz, Huntley Street.

Mrs. J. Levy, Standish Avenue, Rosedale, is back home from Muskoka, where she spent the latter part of the summer.

Mr. and Mrs. J. Donnenfeld, of 181 Hudson Drive, have moved to 108 Rosedale Heights.

Dr. and Mrs. J. Rubenstein, formerly of Ottawa, are at the Shoreview Apartments, 1475 King Street West.

A surprise party was given in the honour of David Jackson, who has just returned from the hospital, after a long illness, by his mother and sisters at their home, Borden Street. He will soon leave for Mt. Clemens to convalesce. Out-of-town visitors were: Mrs. Green, of Detroit; Mrs. Stransman and daughter, of Barrie Ont.; W. Shainack, of New York; and a sister, Mrs. N. Spring, of Windsor, Ont. Others present were: Mr. and Mrs. Caplan, Sr., Mr. and Mrs. Malin, Mr. and Mrs. Caplan, Jr., Mr. and Mrs. Rosenstein, M. Shainack, Misses Blanche Caplan, Belle Cooper, Belle Jackson, Gertrude Mosbenberg, Anne Fagan, Kate Fagan, Mary Kaufman, Anne Katz; and Harry Rosen, Phil Dolman, Lou Posen, Al Marshak, Dave Silverman, Lou Chousky, Chic Linsky, Dan Switzer, Moe Cohen and Rube Sidenberg.

Irving Maldaver, of Detroit, visited his parents, Mr. and Mrs. S. Maldaver, King Street West, over the week-end.

Mr. and Mrs. Louis Brown and sons Arthur and Irvin, of Cleveland, spent the week-end with their sister and brother-in-law, Mr. and Mrs. William Rosenthal.

Miss Ruth Dinaberg, of Galley Avenue, has returned home from Rochester, N.Y.

Miss Anne Levinsky, Seaton Street, visited her sister and brother-in-law, Mr. and Mrs. Alex Enchin, of Guelph, over the week-end.

Mrs. John Sternberg, of Winnipeg, spent last Wednesday in Toronto en route to New York.

S. Shapiro, Pinewood Avenue, spent a few days in New York City.

E. Wolfson, of Winnipeg, spent a few days with his daughter and son-in-law, Mr. and Mrs. Joseph Blumenthal, Northcliffe Boulevard.

Miss Florence Goldstein, Keele Street, entertained at bridge and tea at Casa Loma, Saturday afternoon last, in honour of her sister, Miss Shirley Goldstein, a bride-elect of October.

Mr. and Mrs. Arthur Podnos, Brunswick Avenue, motored to Cleveland, Ohio, to spend the week-end with Dr. and Mrs. L. L. Goldie.

Miss Mary Sherman, of New York, is visiting Mr. and Mrs. Harry Shankman, Kingston Road, for a few days.

Mr. and Mrs. Morris Brotnick and children, of Peterborough, visited Mr. and Mrs. B. Berenson, Constance Street. Mrs. Berenson entertained at bridge in honour of her guest and Mrs. H. V. Marshack, Grenadier Road, entertained at luncheon and the theatre in honour of Mrs. Brotnick.

Mrs. Charles Redlich, of Montreal, is visiting her daughter, Mrs. Wilfred Stein of Bradford, Ont.

Mrs. H. Palter and baby daughter, accompanied by her mother, Mrs. S. Davis, of Cleveland, visited Mrs. C. H. Lewis, Spruce Hill Road. They returned home with Mr. Palter, who motored here from Cleveland for the week-end.

SPECIAL HOLY DAY SERVICES

Under the supervision of Rabbi F. M. Isserman, with the participation of the Juniors of [illegible] Congregation, and others, special holy day services will be held at the old Y.M.H.A. Hall, corner Brunswick and Colleges Streets, Monday, September 26, at 8.30 p.m., and Tuesday, September 27, at 10.30 a.m. The services will be read by members of the Juniors and the music will be given by a volunteer choir. All the arrangements for the services are in the hands of the young people. These services are intended for many of those who are unaffiliated with synagogues and who have no place of worship to go to during the holy days. No admission charge. Public welcome. Sermons.

MARRIAGES

Alpers—Sher

Mr. and Mrs. Charles Sher, Tyndall Avenue, announce the marriage of their daughter, Dr. Lillian Sher, to Dr. Bernard J. Alpers, of Philadelphia, Sunday, September 11, at the Benjamin Franklin Hotel, Philadelphia. Rabbi Fivelman officiated. Dr. and Mrs. Alpers are spending their honeymoon in the White Mountains and will be at home after October 1, at 120 North 50th Street, Philadelphia.

BORN

To Mr. and Mrs. Charles Rotstein, 9 Austin Terrace, at the General Hospital, Sunday, September 18, a son.

To Mr. and Mrs. Herman Kluger, of Lonsmount Drive, Toronto, at Royal Victoria Hospital, Montreal, Wednesday, September 14, at 10.15 a.m., a son; 8 lbs.

Card of Thanks

All notices under this head twenty-five cents per count line.

Mr. and Mrs. S. Harris, 52 D'Arcy Street, wish to thank their relatives, friends, the Zionist Organization of Canada and all other organizations, for their kindness shown to Mr. Harris during his recent illness.

Mrs. R. Shapiro wishes to acknowledge the sincere sympathy received upon the occasion of the death of her mother, Mrs. R. Black.

OBITUARY

The funeral of Malca, wife of Joseph Prager, took place Friday, September 16, to Shomre Shabbos Cemetery, Jones Avenue. Mrs. Prager was born in Austria in 1868 and has been a resident of Toronto for thirty-five years. Mrs. Prager was associated with the firm of Joseph Prager and Sons. She is survived by her husband and five children, Louis, Harry, William, Lillian and Mrs. B. M. Speyer, all of Toronto.

IN MEMORIAM

All notices under this head twenty-five cents per count line

In loving memory of our dear mother' Esther Sheila Greenberg, died September 11, 1923.

Although the years may be many or few,
Our sweetest thoughts are always of you.

Ever remembered by her loving children.

Sol, Lena, Hannah and family.

MEMORIAL SERVICES

A memorial service for the late Dr. Maurice Schwartz was held by Bnai Zion, at the Zionist Building, Sunday evening last. A. Cash, president, was in the chair. Cantor Barkin made the memorial prayer and Rabbi M. Berger, Mr. Grinspoten, M. Rosen, M. Rogul and Mrs. I. H. Seigel spoke.

JEWISH BOYS' CLUB

Registration at the Jewish Boys' Club for the season opened Sunday, September 16. The re-enrolling of the board of directors it was decided that an additional worker, to take charge of the Central Club house, on Simcoe Street, should be added to the staff. This arrangement was made to allow the general secretary more time to devote to Big Brother work. Percy Kopman was appointed secretary at the Central Club; N. Pearlstone of the W. E. Club; and V. Van Der Hout, athletic secretary.

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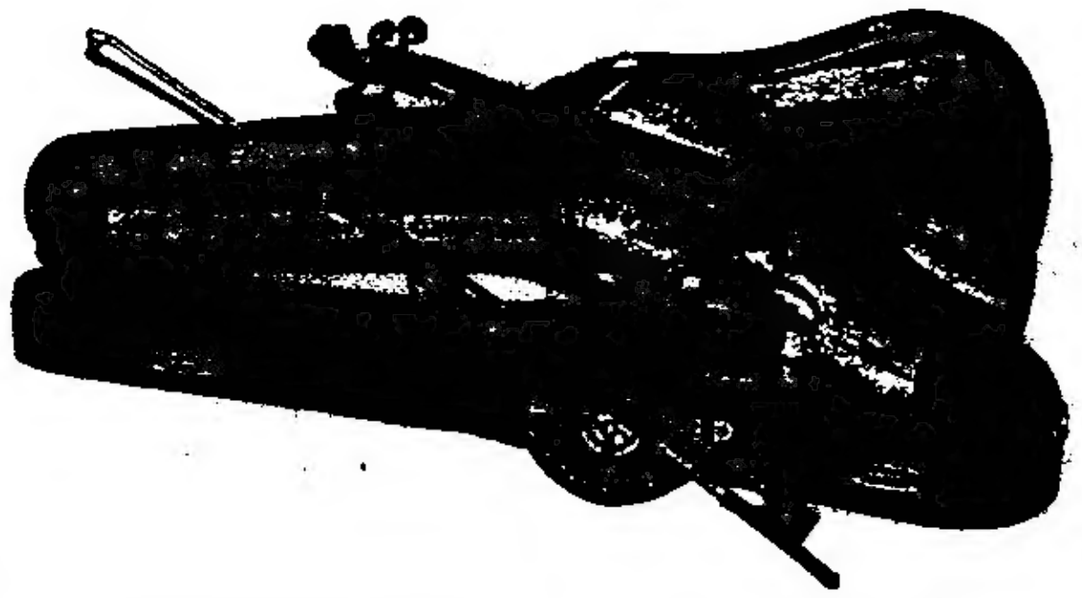
Eight members of the antisemitic German National Socialist Party, adherents of Hitler, have been arrested in Cologne in connection with the recent desecration of Jewish cemeteries. The investigation by the police is being conducted with great secrecy.



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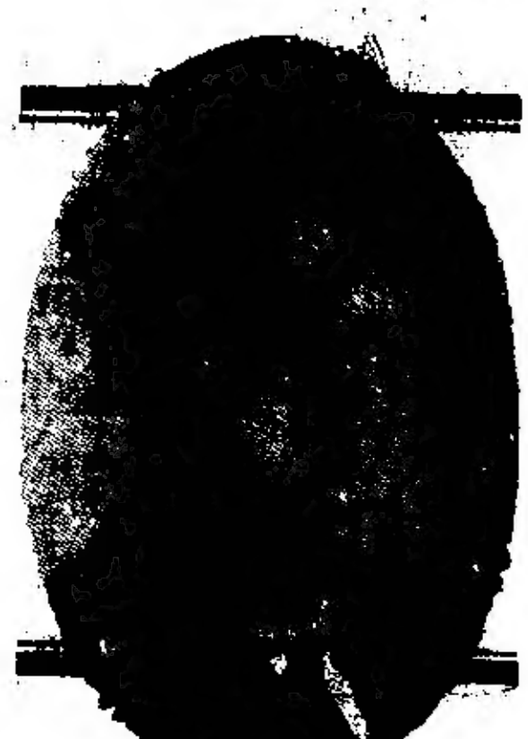

HAROLD SUMBERG

A violinist familiar to Toronto Jewry has returned to his home this summer after an absence of five years. Sumberg went to Germany at the age of sixteen to continue his studies in Berlin. He was accepted at the State Academy of Music in Berlin as one of a master class of eight students under Professor Willy Hess, and before his departure played for the former royal family. Sumberg played for the former crown prince at his palace in Potsdam.

LOEW'S

Loew's theatre will present Ramon Novarro's latest dramatic offering next week, when the film version of the famous love tale of the sea, by Joseph Conrad, "The Road to Romance," is given its premier. Novarro, as the Spanish lad who defied the world of brigands to save his Cuban love. Associated with the handsome young star are Marceline Day, exquisite as the Cuban belle; Marc MacDermott, as the captain of the brigand ship on which the young lovers are held prisoners, and Ray D'Arcy, dictator, at the port to which they are taken captive. Exquisite camera effects, daring stunts, and superb acting characterize the production. "Radio Fancies," a musical novelty, with Corinne Marsh and Feroff and Lucille featured, will top the vaudeville bill. Sid Lewis, the original nut, in person and in action will bring many a laugh.

NOTICE OF APPLICATION FOR DIVORCE

NOTICE is hereby given that IVY GEORGINA LLOYD, of the City of Toronto, in the County of York, in the Province of Ontario, will apply to the Parliament of Canada, at the present Session thereof, for a Bill of Divorce from her husband, Thomas Alton Cecil Lloyd, of the City of Toronto, now residing at the City of Detroit, in the State of Michigan, in the United States of America, on the ground of adultery.

Dated at Toronto, this 22nd day of September, 1927.

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"7TH HEAVEN" AT REGENT

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5—BIG HEADLINE ACTS—5

September 26, Fox Films epic picture version of the play by Austin Strong. This picture has been creating a sensation and playing to capacity houses all over the country and is considered one of the finest productions of the year. Janet Gaynor and Charles Farrell are featured at the head of an all-star cast, which includes Gladys Brockwell, Albert Gran, David Butler, George Stone, Emile Chautard, Marie Mosquini, Ben Bard and Brandon Hurst.

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Rabbi Freedman's Editorial

Continued from page 1

So, too, our religious seasons are not the arbitrary creations of a despotic God, but they were born to fill human needs. This season is welcome, because it brings man to face the realities of life. It distracts his attention for the moment from the race for bread, butter and luxury, and focuses his interest on the ultimate values. Neither a full stomach, nor a big house, nor many servants, nor high-powered automobiles bring happiness. "Better a dry morsel and peace therewith than a house full of feasting with strife," said the sage. Happiness comes only from within, not from without. It is achieved not by external things but by one's adjustment to the universe. That adjustment, a comprehension of God can bring about. That is what the singer meant when he sang "The Lord is the strength of my life. He has become my salvation." True religion can save man by bringing him inward peace. That is what Rosh Hashonah aims to do for man.

A Pro-Palestine Committee was organized in Poland on lines similar to those of like committees in other European countries. The Polish committee includes some of the foremost statesmen, as former Premier Count Skryzinski, former Vice-Premier, Deputy Thugutt and Deputy Daszynski, leader of the Polish Social Democratic Party.

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Editorial

Continued from page 1

which transcended the feeling borne by the natives. They threw themselves into the life of the country with all their hearts and contributed more than their share to the development of the land. In commerce, in finance, in art, in letters, in the sciences—in every phase of the country's activities the non-English took part and helped along. The United States could not have become the great country that it is if it had depended upon immigration from the British Isles alone. After all, the population of the Republic is over one hundred million. The total population of the British Isles is only some fifty millions. To become even half as big as it is now on English immigration the United States would have had to drain the entire population of the United Kingdom.

The United States may have been lacking in cultural finesse. But considering that it was a new country it could not be expected to have developed standards and attitudes which are the products of centuries of cultivation.

From the standpoint of war-making, too, it cannot be said that the United States, with its immense non-British population, showed any lack of vigour or courage. The Republic, removed from the arena of European jealousies, had always been taught to cherish the ideal of peace. In the last presidential campaign before the American declaration of war it was Wilson, the nominee of the Democratic party—the party of the aristocratic American South—who made an issue of American non-participation. But once America threw its hat into the ring it certainly did not act like an effete object of pity.

It is absurd to point to the America of the liberal days as an example of the devastating effects of a liberal immigration policy. It is the America of to-day with its restrictions—the outcome of an illiberal frame of mind—which has become unpopular throughout the world. The prevailing mood in the dominating circles in America at the present moment—the mood which gives rise to quota laws and alien hunts—is the mood which was formerly known as that of German Junkerism. The identity of the two is easily discernible, German Junkerism was unmoral. It recognized power—military power in its case—as the guide of conduct. Its attitude was arrogant. American Junkerism is likewise unmoral. It knows one standard—might—its own might. It is equally arrogant—and becoming equally hated.

(b) We have seen in the case of the United States that the non-British elements have become thoroughly patriotic Americans. After all, the capacity for loving one's country is a virtue which is not confined to Anglo-Saxon stock only. It is in the nature of human beings to respond to the actions of an environment. People love that which is nearest to them. The process of living is the process of weaving threads of intimacy between the individual and his surroundings—the process of actions and reactions. Immigrants coming to Canada are bound to love the country. Their children are enmeshed in the myriad cords which emanate from its diversity of interests and become conscious of an insoluble attachment to it. It is a poor compliment to Canada to say that its landscape and its waters and its sky and its institutions and its life cannot evoke a genuine feeling of love in the hearts of any dwellers.

(c) It is thoughtless prejudice to say that non-English immigrants only are given to holding radical views. If Canada is really afraid of radicalism then it is unsafe to allow British immigration into this country. After all, it is only a short while ago that England was governed by a socialist majority. It was unsafe to allow Stanley Baldwin to enter Canada because he is tainted with radicalism—his own son is a socialist. It is unsafe to allow Scottish immigrants into Canada because Scotland sends a large proportion of socialists to parliament, and has even elected communists. It is unsafe to admit Irish immigrants because half of Ireland is Sinn Fein. It is unsafe to allow English writers and scholars into Canada because Bernard Shaw and Wells, and Bertrand Russell are Socialists. Radicalism is not the exclusive characteristic of any one race or nationality. It is a symptom of the fermentation of thought. We cannot have unanimity in religion, or in politics or in the choice of wives; or in the views on economics. Canada is a beautiful and desirable country. It is in no danger of being disrupted by a bit of effervescence in thinking.

(d) The United States, notwithstand-

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ing its vast non-British population, has managed to maintain its character as an English country. After all, its language is English. Its institutions and laws are patterned after the English model. Its essential strain is English.

There is little to fear that Canada will not remain an English country. But to be English it does not mean that Canada must suppress the new shades and tones of difference which the non-British sections contribute to its character. After all, the world is small. We know that the non-English people in Europe are not barbarians. The French and the Germans and the Jews are all peoples of considerable cultural attainments. They have ideas and traits which are worth while. When their immigrants come to Canada they bring with them large fortunes in the currency of culture. They are prepared to spend these fortunes here. And by doing so they help to enrich our country. It does not make the country less English if a number of its citizens happen to know other languages besides English, and have access to the spiritual treasures that are deposited in them. There is no sense in placing a premium on ignorance.

It is obvious to any thinking person that it would be wreaking an injustice on Canada to regard its destiny as being that of a miniature replica of England. Canada has its destiny as a great nation. It may be a member of the British Empire. But membership therein does not imply the impoverishment of its roots and the stunting of its growth.

(e) Canada can better serve the British Empire by becoming big and powerful—growing to adult stature—than by being timid and child-like in its dependence on mother. The British Empire is a valuable and significant factor in international life because its range encompasses a great variety of countries and peoples. The British Empire is not a federation of English peoples only. In its scope and sweep it is a symbol of the unity of mankind.

Canada is a young country. It has vast possibilities. Its population is small. It needs immigration. Let it pursue the policies of Macdonald and Laurier, and open the doors to all healthy people who wish to come and help build it up. And if it fare no worse as regards development than the Republic has done, it will have no cause for complaint. A big, properly developed Canada will be able to do justice to her potentialities and will be of greater use to the Empire than an undernourished weakling bent by the unwholesome winds that blow from the south.

A. B. B.

HADASSAH

A Hadassah Council luncheon was held at the Zionist Institute, Monday, September 19, in honour of Rabbi Solomon Goldman, of Cleveland. Those present were: Mesdames D. Dunkelman, A. Selick, B. Hendler, A. B. Bennett, A. Farber, D. Cohen, B. Rapp, J. Rashofsky, A. Vise, F. Silverman, J. Cadesky, Misses Sylva Herman, Anna E. Horowitz, Mesdames H. Shabarmas, M. V. Sweeting, J. I. Seifer, H. Falber, H. Lambersco, D. Abramowitz, D. Soloway, M. Kates, L. M. Schwartz, L. M. Singer, Palca, Sam Cohen, S. Manson, R. Greenberg, I. Cohen, L. H. Satin, Levy, Scolnick, M. Johnson, Misses Reva and Edna Geller; Edward E. Gelber, Louis Rasminsky, Eliezer A. Levi. Members of the Daughters of Zion Chapter were hostesses. Monday afternoon the first open meeting of the Hadassah Council was held, to which were invited all Hadassah members and their friends. Mrs. I. Cohen and Mrs. L. M. Schwartz reported on the recent Hadassah Convention at Winnipeg. A drive has been started for a million dollar fund to purchase land in Palestine, and for this the Federation of Canadian Zionists pledged themselves to raise immediately $300,000 with which to buy land in Palestine. The Lillian Freiman Wing, which is being erected within the coming year by Canadian Hadassah, will be presented to Mr. and Mrs. A. J. Freiman on their twenty-fifth anniversary next August. Mrs. D. Dunkelman, president of the Council, reported that arrangements have been completed for the placing of exhibits and booths at the bazaar, November 2, at the Coliseum. A number of booths are still unallotted. Rabbi Solomon Goldman, of the Cleveland Jewish Centre, guest speaker, in an exposition of the theory of Jewish nationalism, pleaded for greater recognition of the place that Jewish education should take in the lives of the Jews in the Diaspora. Members of the Rose Chapter were hostesses at tea after the meeting. Central Chapter meets Monday evening, October 3, at the Zionist Institute. Bazaar booths: Hardware booth, Mrs. Rosenwald and Mrs. Caplan; towels, Mrs. Smith and Mrs. Herman; general, Mesdames L. Fine, Posen, Kamarner, Leabowitz, Weiner, Dolgoff, Garbe, David Kertzer and Wall; tea and aprons, Mrs. Zener and Mrs. Hartzman; silks and fancy goods, Mrs. M. Eichler; dairy booth, Mesdames Soloway, Smith, Wolfe; cafeteria, Mesdames Smith, Shapiro, Witkin, Lieberman, Kertzer, Shalof, H. Rubin, J. Graner, Shliser and Narrol; bread and noodles, Mrs. Greenberg; grocery, Mrs. Kaufman and Mrs. Miller; cake and strudel, Mesdames Lazaresco, M. Rogul, Goldberg, Kamarner, Goldstein; fish, Mrs. E. I. Kenen; general and raffle committee, Mesdames Himel, Gluskin, M. Clavir; fresh fruit, Palestinian booth, Mrs. D. Abramowitz. Herzl Chapter of Junior Hadassah held an open meeting at the Zionist Institute, Monday eve-

(Continued on page 147)

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COMMUNITY LEAGUE TRICKED

Editor,
CANADIAN JEWISH REVIEW:

It is, indeed, with very great regret and disappointment that I am forced to report recent developments in relation to donations of the trophy representing the championship of Jewish Community League.

The great labour of the executive of the Jewish Community League has been rewarded with the development of what is to-day one of the best patronized and best known softball leagues in the city. Those interested in the development of the league have worked hard and long, till to-day the Jewish Community League need take a back-seat to no other league in the city.

Unsolicited, a certain individual of the local Jewish Community promised on his word of honour the donation to the league of a trophy valued at $500 or thereabouts. Not only had he promised this, but had already sanctioned the league's executive to order the trophy and promised to pay for same on completion. Because of this seemingly generous promise, this individual received very wide publicity, both in the Toronto dailies and in the JEWISH REVIEW. His name, everywhere in the city, was mentioned in connection with this wonderful trophy. At the last minute, after receiving hundreds of dollars of free advertising, this seemingly big-hearted and loyal individual, without giving cause or reason, withdraws his promise and leaves the league in a very embarrassing and disagreeable position. It leaves the executive without a trophy to present to its winners after what has been a most successful season in every way. Because of the above facts we are led to believe that this individual at no time, while making his apparently sincere promises, had any intentions whatsoever of fulfilling these promises. We believe we are justified in assuming that this individual belongs to that superfluous class of people who are always ready to step in and get free publicity at the other fellow's expense, who are always ready to bask in the limelight of favourable advertisement when it can be obtained for nothing.

In conclusion, we wish to express our sincerest regrets at our inability to supply the handsome trophy we so confidently and with honest conviction promised to award to the winners, and we hope that in the future these "generous" individuals will seek other channels of cheap publicity than at the expense of an organization whose only aim is to serve the Jewish community well. Various men who have heard of this withdrawal have been kind enough to donate sums to the league and supply the winners with a trophy.

Thanking you,
I am,
AL. LIPSON,
Treasurer, Jewish Community League

HADASSAH

Continued from page 146

ning, September 19, with Miss Reva Geller presiding. Plans for the gift shop in the bazaar has been commenced. Ticket convener, Miss Edith Ginsberg; sewing conveners, Misses Bessie Zelmas and Rose Pearlman. First sewing group meets Wednesday, September 21, ta home of Miss Sarah Elston, Bathurst Street; second sewing group, Wednesday, September 28, at home of Misses Reva and Edna Geller, 125 Delaware Avenue. A shower and bridge by the Chapter, October 12, at the Zionist Institute. Information about sewing group from Miss Geller, Lombard 1935.

COUNCIL ON RIGHTS OF JEWISH MINORITIES FORMED

A correspondent described the sessions of the Congress on Jewish Minority Rights which were recently held in Zurich as "a well-attended meeting of the American Jewish Congress." Indeed, the American delegates outnumbered by far the delegates of any other country and had pretty much their own way in many respects. The insistence that the new organization retain its old name, Committee of Jewish Delegations, was defeated chiefly by the vote of the American delegates. Another resolution urging the Conference to demand that only Yiddish or Hebrew be used in Jewish schools was also defeated by the vote of the American delegates, which led to the withdrawal of several delegates from the hall. In the Council, which was organized to consist of 51 members, twenty-one Americans, including our townsman, Martin O. Levy, were elected.

The new Council, which will consist of representatives of various organizations which have as their purpose the safeguarding of Jewish minority rights in different lands, will have an executive committee consisting of the following: Dr. Stephen S. Wise, Nahum Sokolow, Dr. Leo Motzkin, Dr. Z. H. Chajes, Simon Dubnow, Isaac Gruenbaum, H. Farbstein, Dr. Leo Reich, Deputy Robinson, Dr. Emil Margolis and Jeffroikin. One seat was left vacant to be assigned to an American. Mr. Louis Lipsky was the author of the plan of organization for the new body.

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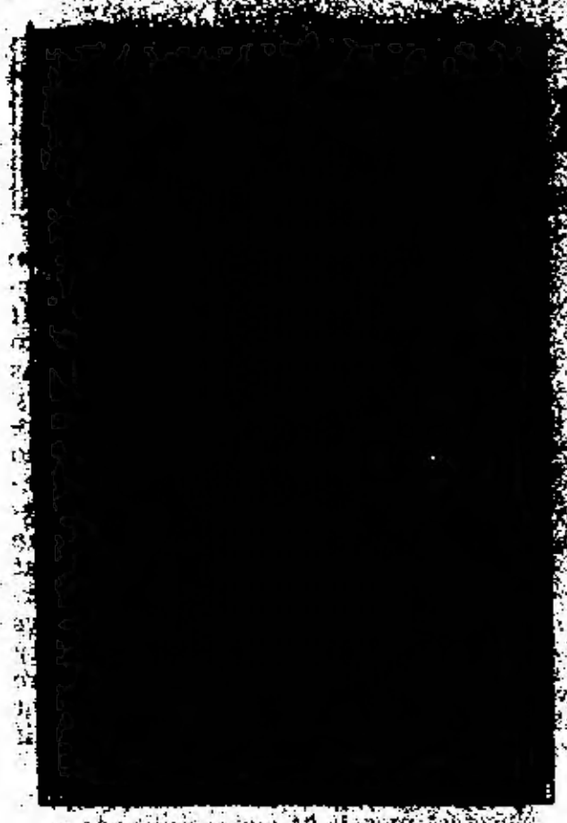

A REGINALD M. MACLEAN, M.Sc., Ph.D., F.C.I.C.

Eastern Dairies, Limited, announce the appointment of Dr. A. Reginald M. MacLean as technical director. Dr. MacLean, a well-known biological chemist, is Assistant Professor of Chemistry at McGill University, Montreal, and has resigned the Vice-Presidency of J. T. Donald & Company, Limited, Consulting Chemists and Analysts, Montreal and Toronto, to take up his present appointment.

In addition to supervising the processing and pasteurizing of all the dairy products of Eastern Dairies, Limited, Dr. MacLean will direct the research work in the laboratories recently established by Eastern Dairies, Limited, who own and operate the Acme Dairy in Toronto, Moore's Model Dairy, Limited, Toronto, The Elmhurst Dairy in Montreal, The Standard Creamery Co., Montreal, The Producers' Dairy in Ottawa, The Crescent Creamery in Winnipeg and the Richmond Jersey Creameries, Limited, in Richmond, Que.

[illegible] AGAINST JEWISH [illegible]

The raids made by the Hungarian police against those who have not the right of domicile in the land brought untold misery to hundreds of Jews who had to take up the wandering staff again. Of the 391 persons arrested, 90 per cent. were Jews. A large number of these arrived in Cracow in a destitute condition and first aid was given them by the local Jews.

The Government authorities deny the allegation that the act was of an anti-semitic nature. In a statement issued by Vice-Premier Vass, it was stated that this was undertaken as a general measure of safety and had nothing to do with the religious affiliation of the people affected.

HUNGARY PERSISTS IN NUMERUS CLAUSUS

In the instructions issued to the universities and colleges of Hungary for the coming school year, by the Minister of Education, Count Klebelsberg, the Numerus Clausus, limiting the number of Jewish students, is taken for granted and the statement is made that only 200 new students of the Jewish faith will be admitted in all the institutions of learning in the country. The technical schools will have room for only thirty-one Jews, the agricultural schools for twenty and the school for chemistry for only one Jew.

The Hungary police have instituted raids in a number of towns in Northern Hungary and arrested 391 Jews on the charge that they were aliens and had no right of domicile. Protests have been sent to the Ministry of the Interior against the methods employed by the police in surrounding synagogues during the time of service and molesting the worshippers. It is also pointed out that many of those under arrest have been living in Hungary for many years, some of them thirty or more years.

In commemoration of the twenty-fifth anniversary of the Kishineff pogrom of 1903, the representatives of the Jewish community there decided to issue a publication which will contain many documents pertaining to that event.

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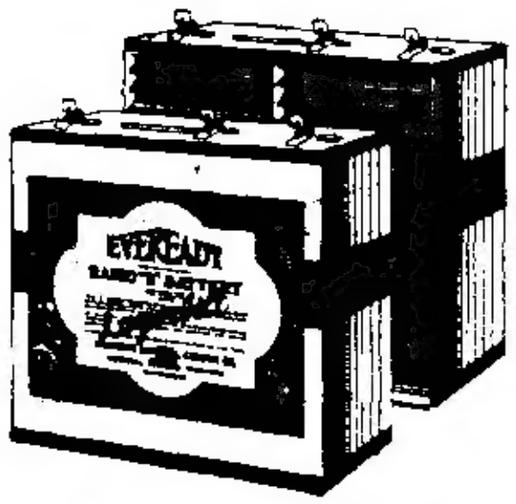

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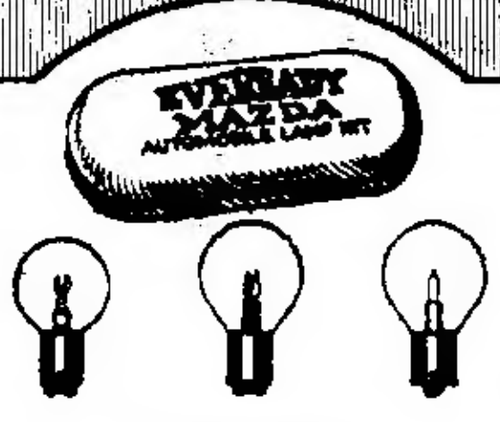

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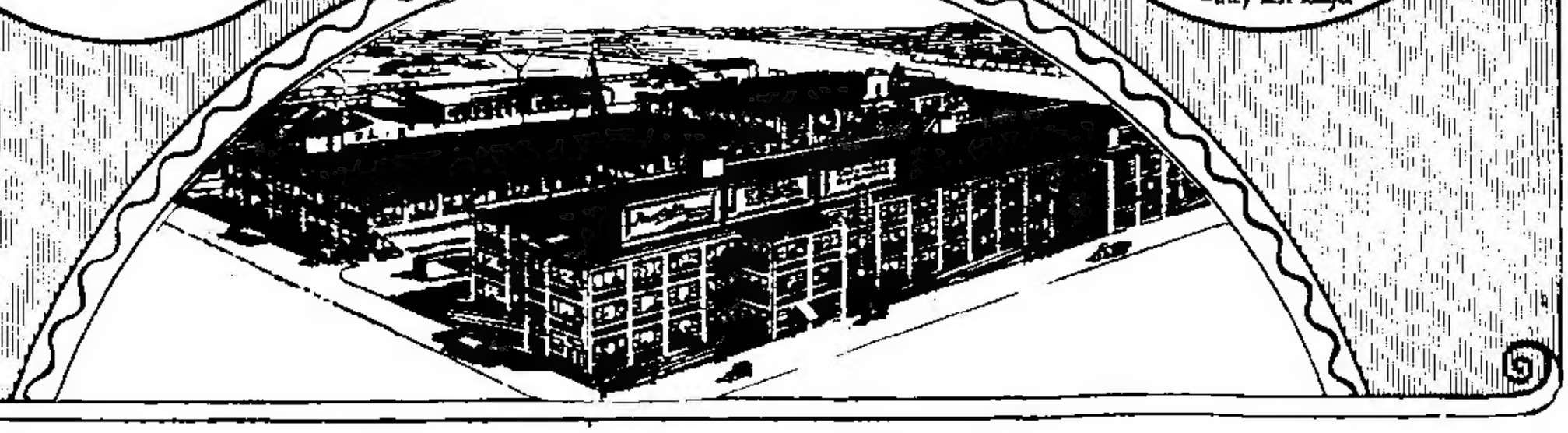

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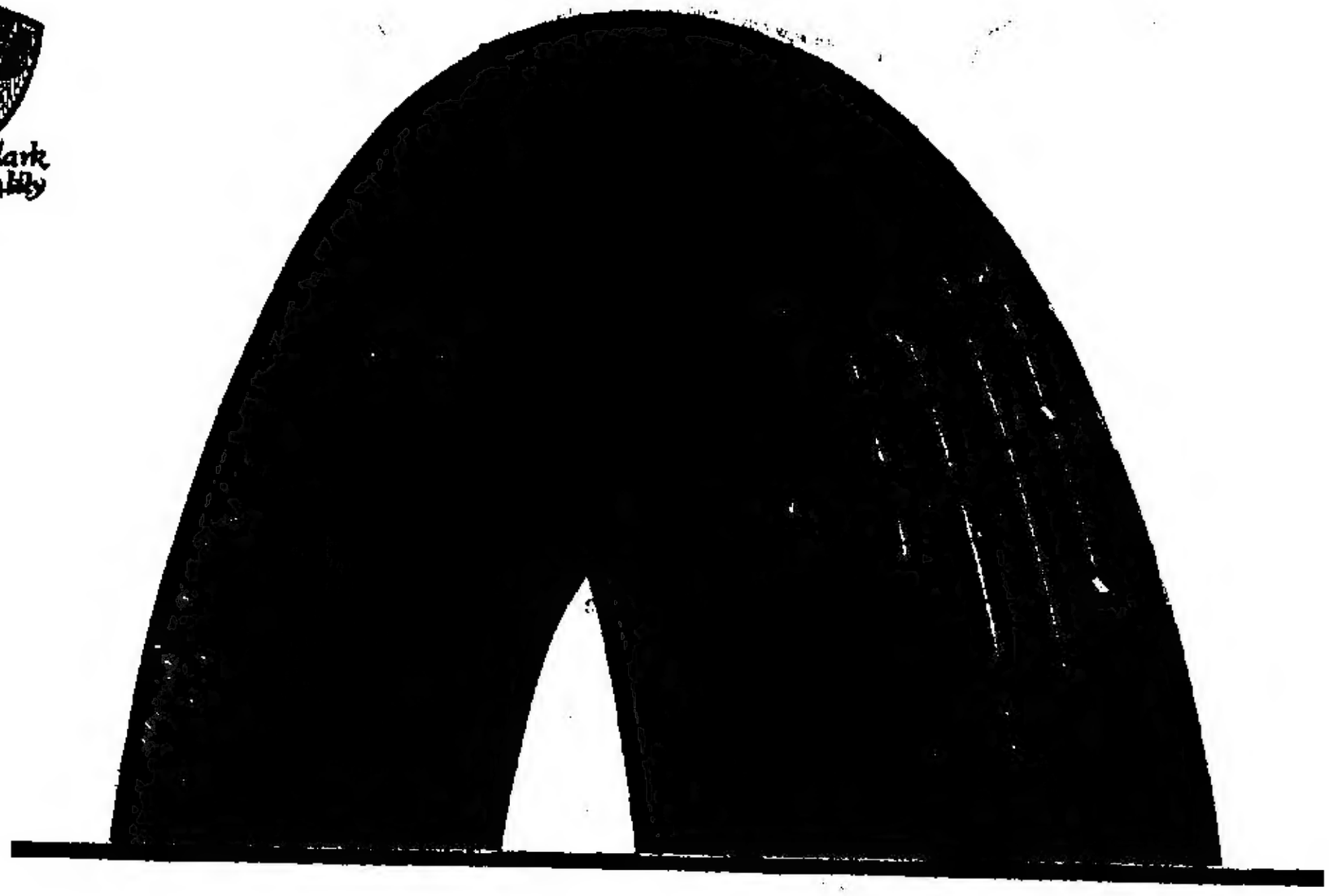

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